

UNIVERSITY OF PITTSBURGH
OCT 31 1968
THEOLOGICAL SEMINARY

I-7

RESERVE
STORAGE

THE
MISSIONARY HERALD.

VOL. LXXVI. — JULY, 1880. — No. VII.

EXTRA pages have been given in this number of the *Herald* in order to present the interesting matter that crowds upon us. The memorial of Dr. Anderson, and the articles concerning Turkey and Africa, will be sure to attract attention. Mr. Robbins' brief paper on Indian Education should be noticed by all interested in the Indian tribes. The Young People will find a double number in their department, with suggestions, on the last page, of various special objects for which they may like to contribute.

THE recent remarkable religious movement in France, though it has come suddenly to view, seems to be the result of much previous labor in the distribution of the Word of God. Rev. Dr. Fisch, of Paris, says that four million copies of the Scriptures have been sold in France; that all the young men in the army have been taught to read the Gospel of John, and that 500,000 young men know that gospel by heart; and that 100,000 soldiers driven into Protestant Switzerland during the late war, have returned to France, each with a New Testament and various religious tracts. Surely God's word does not return unto him void.

AMONG the special topics for prayer suggested in the last number of the *Herald* was one for the Gilbert Islands, "that war may cease." Even before we pray the answer came. Mr. Bingham, of Honolulu, forwards tidings received from Rev. Mr. Kapu, of Tapiteuea, from which it appears that a reign of peace has begun, accompanied by a great spiritual quickening. Mr. Kapu reports that the people had burnt their spears and armor; and that seventy-nine muskets and over three hundred swords had been broken into very small pieces. Isaiah's prophecy would have been literally fulfilled if the people had had forges on which to beat their swords into plowshares. On the 11th of January Mr. Kapu received one hundred and forty persons to the church, having received one hundred and sixty-eight on the previous October. Devout thanksgivings should ascend with our prayers in behalf of these islands of the sea.

GOD is certainly enlarging the hearts of his people in this land, with reference to the work of foreign missions. The Presbyterian Board for Foreign Missions was able to report at the recent session of the General Assembly that, whereas it began the financial year with a debt of over \$62,000, it closes it with a balance of \$6,098.16 in the treasury. The total receipts amounted to \$565,175.82, an increase of \$158,213 over the previous year. It is a remarkable fact that \$176,000, or thirty per cent. of the whole amount contributed, came through the women's organizations. Other missionary boards in England, as well as in this country, are reporting increased receipts.

THE Board has recently published a revised and improved edition of the pamphlet of maps of our mission fields ; also a pamphlet relating to Umzila's kingdom, from which extracts are given in this number of the *Herald*. Copies of these pamphlets may be obtained by addressing C. N. Chapin, 14 Congregational House. Price, ten cents each.



Born 1796.

RUFUS ANDERSON, D. D., LL. D.

Died 1880.

THE above portrait of Dr. Anderson is from a likeness taken several years ago, and presents him as he was in his prime. Few faces were more familiar to the missionary world of twenty years ago than this.

BLESSED tidings of revival come to us from Marash, in Central Turkey. God first poured out upon the churches of that city a spirit of benevolence. The people, poor though they were, and with food at almost famine prices, gave with a liberality that surprised even themselves, for the yet poorer people beyond them. A great spiritual quickening has followed. Messrs. Montgomery and Christie write of the joy the missionaries are having over what they witness. They preach sometimes to congregations of a thousand, and their hands are full of work in guiding inquirers and converts. They report that they have never before known anything like it in that country.

THE receipts for the first nine months of the financial year aggregate \$288,615.97. (Donations, \$232,970.80; legacies, \$55,645.17.) This is about twelve per cent. in advance of the average for the corresponding period during the previous three years. During the remaining three months we need to receive an average each month of about \$55,000.

AT the latest dates from the famine districts in Turkey the suffering was increasing rather than abating. Our missionaries are coöperating with the English consuls in distributing whatever funds are contributed, and are thus relieving an immense amount of suffering. But the aid thus afforded is entirely inadequate to the demand. In some sections there is no grain for feed, and the outlook for the future is most gloomy.

No one who watches the signs of the times in England and on the Continent can doubt that the change in the British government has effected a very practical change in the attitude of Europe towards Turkey. No sooner was Mr. Gladstone seated in office than he induced the other Powers signatory to the treaty of Berlin to join in a circular note to the Sublime Porte, demanding the execution in good faith of the stipulations of that treaty. Europe seems in earnest now, and Turkey cannot much longer procrastinate. The Sultan must speedily effect some of the long promised reformatations, or he will be no longer Sultan. These political movements must greatly affect the progress of Christ's kingdom in the East, and while statesmen are planning it is a time for God's people to pray. And let them pray in hope.

THE gifts of native converts on mission fields for the kingdom of Christ should not be measured by the standards of this country. Mr. Parmelee, of Erzroom, reports that the gifts of the one hundred and forty-five Protestants of that city average about three dollars for each man, woman, and child. But as the pay for labor is only about one fourth that in the United States, this sum equals about twelve dollars here. How many congregations in America show as good an average for each member, young and old, male and female? And yet these converts at Erzroom are all from among the poor.

BOOK SALES IN TURKEY IN 1879. Mr. H. O. Dwight furnishes us the following statement of books sent out from the Bible House at Constantinople during the last year. The American and British and Foreign Bible Societies' agencies sent to various sections of Turkey 80,045 copies of the Bible, or of Portions; 4,000 of these going into the hands of Moslems. There were also sent 4,832 copies to Greece. From the same house, the four Missions of the Board sent out 44,328 copies of religious and educational books, and 63,950 tracts. These sales are larger than the sales of any previous year.

A native pastor in Ceylon in a recent letter to a gentleman in this country, who had sent him various tracts on "the Signs of the Times, etc.," says: The peculiar doctrines of your association do not appear to be correct. The sleep of the soul, its death, the advent, etc., do not appear to be warranted teachings of the Holy Scriptures. Is it not better to spend all our strength in preaching the common doctrines of man's salvation through the death of Jesus Christ and the sanctification of the Holy Spirit? These require all our strength, and there is not an inch to spare."

ANTIOCH.

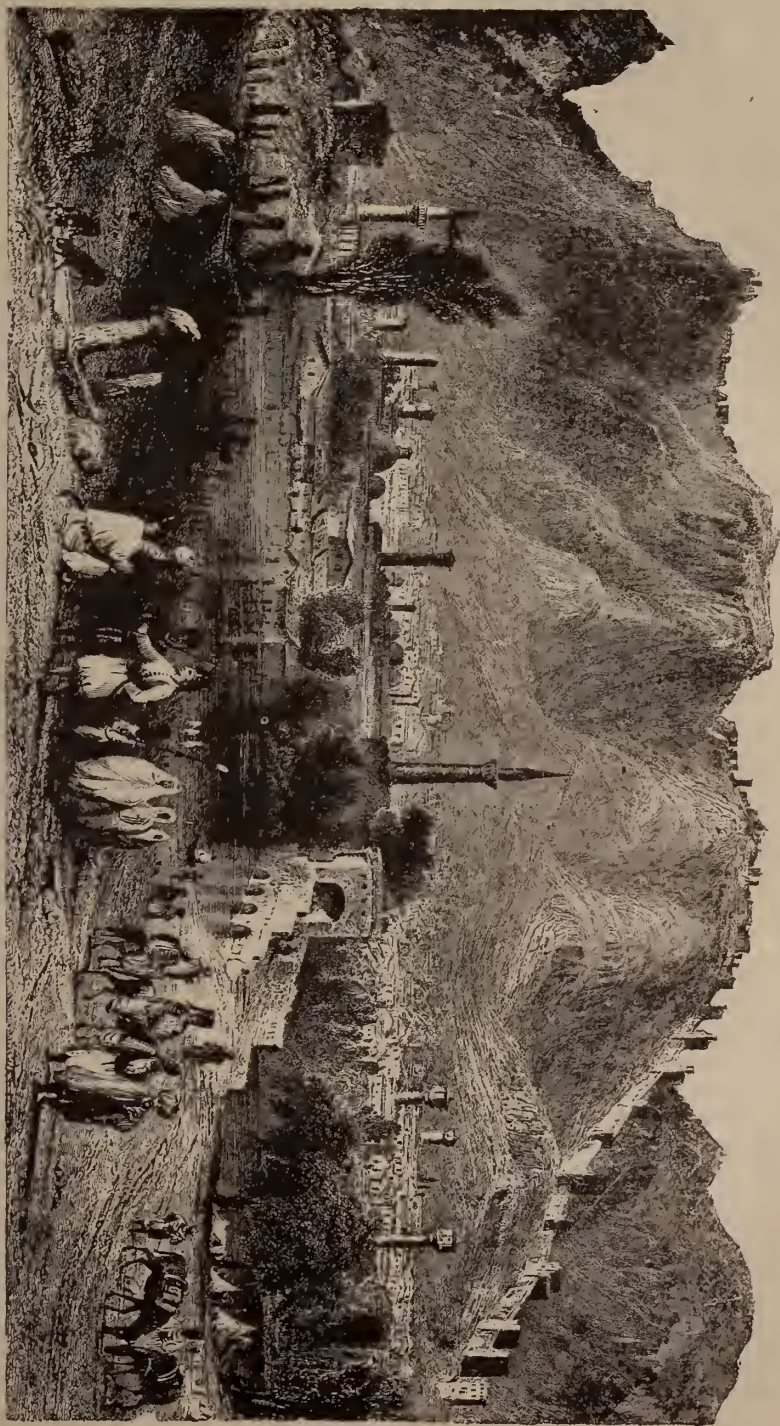
BY REV. LUCIEN H. ADAMS, AINTAB, CENTRAL TURKEY.

THE city in which "the disciples were first called Christians" cannot fail to attract the interest of all who call themselves by the Christian name. Some account of the place will be of special interest to the friends of the mission which is seeking hopefully to introduce a pure Christianity on the ground where it was once established, but from which it has been exiled for centuries.

Antioch, situated on the southeast bank of the Orontes River, twenty miles from its mouth, was founded by Seleucus Nicator, B. C. 300, and its site, like that of Rome, was determined upon by the flight of eagles. Seleucus Nicator, having defeated Antigonus, compelled 5,000 Athenians and Macedonians to tear down his rival's capitol, Antigonea, and convey the materials down the Orontes to his new city, which he called Antioch, in honor of his father. Its site is romantically beautiful, and strategically commands the only level road to the sea from Mesopotamia and upper Syria. The space between the Orontes and Mt. Silphius being quite narrow, the city in its glory was very long in proportion to its breadth and contained a single street four miles long, bordered on either side by vast colonades, so contrived as to shelter the crowds from the heat as they traversed the city. The Orontes opposite Antioch originally contained an island adorned by palaces, and connected with the main land by magnificent bridges, a feature of the city that no longer exists.

The walls of Antioch, famed throughout the East, originally built by Antiochus Epiphanes, enlarged by his successors, and repaired by Tiberius, starting from the river crossed the city, ascended the mountain, stretched along its summit, and then descended again to the river, whose city bank was strongly fortified. Much of this wall still exists on Mt. Silphius, and is a splendid specimen of ancient patience and skill in warlike defenses. Antioch was a favorite retreat of most of the great Roman rulers. Cæsar, Augustus, Caligula, and Herod of Judea, all executed vast architectural works and improvements, as aqueducts, baths, and basilicas, until the city was famed even in Rome for its magnificence, and at one time contained 600,000 souls, being the third city in the world. The climate added to the city's fascinations. If, according to Euripides, "the Greeks were ever delicately marching through the pellucid air," this was preëminently true of the denizens of Antioch. The purple light of the hills, with the exquisite softness and transparency of the atmosphere, vividly reminded the homesick Athenian of his beloved Attica.

Beautiful as was Antioch, it was well-nigh eclipsed by its famous suburb, Daphne, a vast elliptical garden over three miles in diameter by the longer axis. Here, in a splendid temple dedicated to Apollo, was a famous image of the god, sixty feet high. Serpentine walks adorned at intervals by superb statuary from Greek chisels, marble baths overflowing with crystal water from the adjacent hills, exquisite miniature temples, beautiful arches, and tiny bridges over the little winding streams that were taught to flow, now from the mouths of huge dragons, now over precipices into deep grottos shaded by lofty trees full of singing birds, all created a delicious coolness in the fierce heat of a Syrian sun,



ANTIOCH.

and a luxury so dangerous that the Roman soldiery were stringently forbidden to approach the place. Here, in purple and jewels, the most accomplished courtiers lived and reveled in pleasure. But now, the half-naked barbarian herds his goats among the ruins of Apollo's worship, and chases the fox and jackal over the ashes of classic glory.

As to morals, we cannot praise the ancient people of Antioch. It was at once the greatest and the worst of all Greek Oriental cities under the sway of Rome. Nevertheless, Christianity in Antioch won vast trophies during the early centuries, and here was founded the church of the Gentiles; at one time there were, in the city limits, 360 churches and monasteries. From here, Paul and Barnabas, with other devoted souls, went forth with the gospel into the West, and as a result we are now rejoicing in its blessed hopes. Ten councils holden here at which Arianism and other heresies were condemned, give Antioch a prominent place in church history. Among the powerful patriarchates of the early church, as Constantinople, Rome, Jerusalem, Alexandria, and Antioch, the latter occupied a conspicuous place, and exists, under the Greek church, until this hour. In letters and oratory the city furnished some distinguished names, such as Ignatius, Theophilus, John Chrysostom, Severus, and Sergius, all famous in the church.

The political history of Antioch is most eventful, and might be introduced by the statement that the city has been wholly or partially destroyed by earthquakes nearly twenty times, the last one occurring in 1872. On two of these occasions 260,000 souls perished in three minutes. Since the Christian era the city was captured and plundered by Sapor, of Persia, A. D. 260. Justinian rebuilt and called it "The City of God," in A. D. 536. After it was captured and burnt by Chosroes, Justinian rebuilt it, A. D. 562. It was destroyed again by Chosroes, A. D. 574; was captured by the Saracens, A. D. 638, and retaken by Nicephorus Phocas, A. D. 966. One hundred thousand Saracens perished in an attempt to recapture it, A. D. 970, but it was betrayed to them by its governor, A. D. 1080. After a terrific siege, Godfrey of Bouillon captured the city June 3, 1098, and next it fell into the hands of the Sultans of Egypt, A. D. 1268. It was, however, speedily turned over to the Turks, who have remained its masters to this day, except during a brief period from 1839 to 1840, when it was held by Ibrahim Pasha, of Egypt, who was compelled by the interposition of England to restore it to the Turks.

At the present time Antioch contains about 13,000 souls, consisting of Moslems, Greeks, Pagans, Jews, Armenians, Catholics, and Protestants, whose numbers, commencing with the largest, follow the order of this enumeration. Missionary operations are carried on by the American Board and the Reformed Presbyterians of Ireland. The latter, using the Arabic language, have large and flourishing schools under the care of Rev. James Martin, M. D., with Sabbath and weekly preaching services, attended by considerable numbers. There is a church here, with a native pastor, connected with the mission of the American Board. The congregation numbers about seventy persons, and the church twenty-two. Efforts towards self-support are promising. Surely in the missionary efforts put forth in Asia Minor this ancient home of Christians should not be forgotten.

The picture which accompanies this article is an excellent representation of

Antioch as it was about forty years ago. Since then the wall has been in many places overthrown by earthquake, and large sections of it have been used by Ibrahim Pasha and others in the erection of buildings. The city extends higher up on the side of the mountain than it did a few years ago.

REV. RUFUS ANDERSON, D. D., LL. D.¹

THIS venerable servant of Christ, who has now been called from earth, though not among the founders of the American Board, was yet officially and intimately associated with those who were its founders. For many years he has been a link connecting the earlier with the later administration, and his life has seemed to be bound up in the same volume with the history of the Board. God honored him as he has few men by making him a leader in an important crisis in the history of the church, and he gave him both the grace and the wisdom to administer the trust committed to his hands with rare ability and success. The full memorials of his life must yet be written. At the request of the Prudential Committee, a discourse, commemorative of Dr. Anderson's life and services, has been prepared by his intimate friend and pastor, Rev. Dr. Augustus C. Thompson, and will be given to the public.

The funeral services were held in the Eliot Church, Roxbury, June 3, and were attended by a large number of the friends of missions, not only of our own but of other Boards. After an invocation by Rev. B. F. Hamilton, the seventeenth chapter of John's Gospel was read by Rev. Thomas Laurie, D. D. Addresses were made by Rev. A. C. Thompson, D. D., and Rev. N. G. Clark, D. D.; Rev. E. K. Alden, D. D., led in prayer. During the services two hymns which were especial favorites with Dr. Anderson were sung, namely, "Guide me, O thou great Jehovah," and "Asleep in Jesus." The benediction was pronounced by Rev. H. B. Hooker, D. D., after which the remains were taken to Forest Hills Cemetery for interment. We give a portion of Dr. Thompson's funeral discourse, together with the address of Secretary Clark.

FROM DR. THOMPSON'S DISCOURSE.

If the inhabitants of the heavenly world were limited to those only who have been engaged in foreign mission work, it would be a choice company. From our own Board alone considerably over one thousand are already deceased, of whom a majority were personal acquaintances and correspondents of Dr. Anderson — yes, and had been guests at his house. We would like to witness the welcome they are at present giving him. Among their children, and among the living bands of Christian laborers in our Dakota field, in Southern Africa, in the Turkish Empire, in India, China, Japan, and on the Hawaiian and Micronesian Islands, not a few turn their thoughts gratefully to a home in Cedar Square.

¹ Rufus Anderson, son of Rev. Rufus Anderson, born at North Yarmouth, Maine, August 17, 1796; graduated at Bowdoin College, 1818; at Andover Theological Seminary in 1822. Having previously assisted Mr. Everts at the Missionary Rooms in Boston, he commenced permanent labor there immediately upon his graduation; was appointed Assistant Secretary in 1824, and Corresponding Secretary in 1832. Visited officially the missions in Greece and Asia Minor in 1828-29, and again in 1844; the Missions in India in 1854-55, and the Sandwich Islands in 1863. Resigned his Secretaryship in 1866. A member of the Prudential Committee from 1866 to 1875. Lecturer on Foreign Missions in Andover Theological Seminary, 1866. Died at Boston Highlands, May 30, 1880, leaving a widow and four children, three sons and a daughter.

Delicacy forbids the public utterance of what lies appreciatively in many hearts here regarding a domestic ministry. Without the companionship, the hallowed assiduities of that home, such public and official service would have been impossible. What could be more characteristic than that in later hours when the mind had lost in a measure its former collected habit, thoughts should be tenderly busied in devising ways and means for the comfort and support of her to whom so much was owed during fifty-three years of married life? Beloved daughters have been taken before for the Saviour's crown. The patriarch has himself now been gathered to his fathers; but there remains to his children and his children's children an heirloom such as no millionaire could leave. Pecuniary emolument never seemed to have place in his thoughts; a high salary he neither sought nor would accept; it was on a missionary basis alone that he held his official post.

For many months he had deemed his earthly work all done, and spoke of only awaiting the summons to enter upon activity elsewhere. The perfect composure with which he would speak of this in private, was impressive and delightful, though it brought a shadow over the one who was listening. In no instance was there the least intimation that entrance into a higher and holier sphere had any connection with his services here as a meritorious ground; his hope rested firmly and only on the person and mediation of our Redeemer. In later lucid moments he said to me: "I have been permitted to serve Christ for a long time, but it has not been with that singleness of aim, with that purity of motive which he requires." "God's long suffering is wonderful." "Jesus Christ is a wonderful being; I long to see him." One of the last things the dear man observed was: "The future is all bright." Last Sabbath morning, as the earliest rays of holy time stole sweetly in at his window, he began to breathe quietly, though more and more feebly:—

"But when the sun in all his state
Illumed the eastern skies,
He passed through Glory's morning gate,
And walked in Paradise!"

For many days a semi-conscious longing had been uttered again and again for the carriage, for some vehicle to take him home. "My father, my father! the chariot of Israel and the horsemen thereof!"

Brethren of this church, the Eliot Church,—a suggestive name for the brotherhood of which he had been more than forty years a deeply revered and beloved member,—you will not soon forget his interest in our welfare; his walk among us; how uniformly he found his way, when able, to the meetings for conference and prayer. You will long keep in mind how he always took part in the same; that in later years personal experiences, the rich outcome of a life long "hid with Christ in God," and his ripened expectations regarding heaven, were often the subject of his remarks.

Friends in this city, and from other parts of the commonwealth and of New England, your respects are paid at this hour to one who for half a century has enjoyed confidence as a man of sagacity, right-minded, never timid, never morbid, sometimes bold, always firm. His convictions were strong, his opinions pronounced, but decision did not degenerate into arbitrariness, nor a stable purpose into obstinacy. Connected in counsel and administrative coöperation with sundry educational institutions, with denominational and religious movements, has he ever failed to secure confidence as a safe and able man? Many a one with less insight into character, less of breadth and firmness, gathered strength by contact. Executive association with him was a business education. Never idle, he was seldom in a hurry.

Brethren of the Foreign Missionary Rooms, one more has been withdrawn from these earthly to the celestial ranks of noble workers. Fifty years is a long time for uninterrupted official service in the same connection. Longer, perhaps, than any other man who has occupied a corresponding position in Protestant Christendom, he

continued at his post, with acknowledged capacity, with unimpeached fidelity, with growing confidence in the power of the gospel and grace of God to effect the recovery of our ruined race. At threescore and ten, his powers not sensibly impaired, he gave up his work, unsolicited, to younger and trusted hands. Irrepressible fondness for the scene of former toil carried him to the Missionary Rooms repeatedly after strength for that effort had really failed; but, brethren and associates, you will not again hear his feeble step in the hall; you have seen his countenance light up for the last time as, in good news from a far country, you presented the cup of cold water to his thirsty soul.

Honored fellowship in the executive of our Missionary Board has there been; goodly fellowship on high there now is: Samuel Worcester, Jeremiah Evarts, Elias Cornelius, Benjamin Blydenburg Wisner, William Jessup Armstrong, David Greene, Selah Burr Treat, Rufus Anderson! They are not deceased. Each name is still a power among us. Each devoted life, each walk of faith, each word of wisdom lives to-day in the ever-widening reach of the grandest movement to which man on earth can give his powers. When a fixed star is removed from its place in the firmament, long time must elapse before its light will cease to beam upon us; and will not the rays of this constellation mingle with the dawn of Millennial glory?

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
Nor sink those stars in empty night—
They hide themselves in heaven's own light."

DR. CLARK'S ADDRESS.

After what has been said so wisely and so worthily, I hesitate to add anything; yet a few words may be expected from my relations to our honored father and brother, having taken up as I could the work he laid down. It has often been remarked that Providence prepares the men for the places they are to fill. It was so preëminently in the case of Dr. Anderson. To his natural endowments of the highest order for the work to which he was called, were added eight years of intimate association with Jeremiah Evarts, — a man whom he once called "a prince in the domain of intellect and of goodness." Eight years spent with such a man was an education.

Dr. Anderson brought to the service of the Board a remarkable dignity of personal bearing, a loftiness of purpose and singleness of devotion, which well befitted the work. And the work needed him. It was a time of beginnings, of laying foundations, when plans world-wide were to be organized and carried forward. There was need of a carefully developed method in the conduct of the missionary work; there was need of a strong will and a persistent purpose to carry out such a method, and these needs were supplied in Rufus Anderson. Without any disparagement to the noble men who have been associated with this work and have now gone to their rest, whether connected with the American Board or with other Societies, there can be no hesitation in saying that the world owes to Dr. Anderson the reviving of the true method of missionary effort as illustrated most fully in the Acts of the Apostles by the Apostle Paul. That method, in short, is this: the development of self-supporting, self-governing, self-propagating churches of Christ. This one thought gives direction to the entire work. It determines the fields to be occupied, the stations to be taken, and the number of men to be located at each. It prescribes the forms of labor they are to adopt, sets limits to what may be done in the interest of education, and the amount of aid that may be given to the native communities, — and settles ultimately the limits to missionary labor, when the native churches are to take up and complete the work begun by missionaries.

This method and the principles involved are now the common possession of all

missionary societies the world over. They are recognized in the plans adopted and in the tributes paid to Dr. Anderson in this country, in Great Britain, in Germany, and wherever missions are known.

On the high plane of observation where Dr. Anderson stood, he was sometimes alone, sometimes misunderstood. If his moral elevation compelled the respect and reverence of all who knew him, yet to those who knew him least, it made him seem at times cold and distant, indifferent to public opinion. But those who knew him better knew that underneath that calm and self-contained demeanor was a heart tenderly alive to criticism and to public opinion. He did not speak of these things much, only to one, the fitting helpmeet of his life, the nearest to his heart. Convinced of the truth of his opinions, he never faltered. Lifted above the clouds of prejudice and ignorance, and sometimes of opposition by his lofty purpose and indomitable will, he would bate no jot of heart or hope.

The two leading characteristics of his life were a profound, controlling sense of duty, — duty to God, to his cause, and to his official position, and a sublime faith in the ultimate triumph of the kingdom of Christ. I need not refer here to his long and faithful services as Secretary. In his later years, not less anxious lest he come short in his duty, he prepared those volumes which gather up so largely the results of missionary labor; and when past four-score, I can never forget how he used to come and ask if there was really not something more that he could do. It is only a little while since he came to ask whether he could not prepare one more volume, if he could not do a little more for the cause he loved, and I had to plead with him to rest, having now done his work.

He had faith in God, — in his plan of redemption, in the agencies he was employing to carry it out, in his providence to open the way, — and in the Spirit of God, and in living Christian men and women regenerated by the Holy Ghost. Some of us who have known him more intimately have at times been startled by the boldness of his suggestions and plans. Bold they were, to men of more cautious mold, but not to him who could never dream of any obstacle that should stand in the way of the kingdom of God.

To many it seems strange that Dr. Anderson should have surrendered his charge to another so fully as he did; but the surrender was once and for all. Ever ready to give advice when asked, he rarely, if ever, made any suggestions not asked. No father could have been more kind and generous to a son than he was to me. His expressions of confidence and personal regard, repeated for the last time but a few days before his death, will be cherished as among my most precious memories. But that confidence and regard were, doubtless, not so much because of the man toward whom they were shown as from his strong confidence in the cause that was to prevail, — quite irrespective of this or that individual.

In looking back over his life, two thoughts must have been present to all minds here to-day, — that it was permitted Dr. Anderson, as to few other men, to be a witness to the success of his labors. The missionary work, which was but an experiment when he assumed the office of Secretary, has now become a success. The thirty-six churches of 1832 have been increased tenfold — the eighteen hundred converts more than fifty-fold. Outside of this country, where the work was largely among the different Indian tribes, little had been accomplished, save in two fields — in Ceylon, where a special blessing was attending the labors of Spaulding, Scudder, Winslow, and others, and in the Sandwich Islands, where was manifested the beginning of that great work which was to renovate the nation. Only four converts were reported in India, as the fruit of the labors of Gordon Hall, Harriet Newell, and others, where is now a Christian community reckoned by thousands. The vast work in the Turkish Empire was yet to be developed. Africa, Japan, other fields were as yet unknown. The grand work then beginning is now circling the world. Our honored friend saw it and was glad.

Another thought, already alluded to, is the delightful associations he was permitted to make that are now to go on. These associations were with many of the noblest men and women who have been vital forces in the social and moral elevation of this country and in the church of Christ, and with a great company of missionaries — with Bingham, and Thurston, and Judd, and Gulick; with Goodell, and Dwight, and Smith, and Schneider; with Perkins, and Wright, and Stoddard, and Fidelia Fisk; with Ballantine, and Tracy, and Scudder, and many more in the foreign field. With what pleasure will he meet those sainted men and women, and that great company of thousands and tens of thousands once degraded savages — polluted heathen, now washed — in white robes coming up with their missionary leaders to tender him their thanks for his services in making known to them the gospel of Christ. Happy the family circle in which linger the memories of such a life! Happy the cause that has such a representative!

At a meeting of the Prudential Committee, held June 8, the following minute was unanimously adopted: —

The Prudential Committee of the American Board desire to express and to place on record their tribute of esteem and veneration for the late Rev. Dr. Rufus Anderson, former Secretary of the Board, and their affectionate sympathy for his widow and family. Looking back through the long period during which he guided and administered to so great an extent the affairs of this Society, they find in the history of each succeeding year fresh proofs of the untiring zeal, unflagging industry, and single aim to accomplish thoroughly the great work to which he was consecrated, which have made his name honored and revered by the friends of Christian Missions throughout the world. They rejoice in such a record of a long life of eminent talents unselfishly devoted to the glory of God and the advancement of his kingdom upon earth, and it is their earnest desire and prayer that his mantle may fall upon them, and upon all who are associated with them in this great and noble work, and that we may be encouraged and stimulated by his example to follow him as he followed Christ.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

IV.

FOR the degradation of Africa, Europe and America are largely responsible. Europe and America have augmented and perpetuated this degradation. It is but discharging a debt now to elevate Africa.

It is not easy to estimate how much of the wealth which is a chief factor in modern civilization has been derived directly and indirectly from African slavery. The wealth of the modern world has its roots in manufactures: the cheap supply of raw material has been an essential condition of profitable manufactures. Slavery cheapened and multiplied products for the spinning-jenny and the loom.

By the discovery of the New World in the fifteenth century the appetite for wealth in the Old World was whetted enormously. Spain got the start of her neighbors, and monopolized the regions which yielded the precious metals; stately galleons floated the gold of Mexico and the silver of Peru into the

harbor of Cadiz. But it was soon discovered that there was something more valuable than gold and silver, and that was human muscle. Immense regions of the New World only needed cultivation to return revenues which would many times exceed in value the cargoes of the Spanish treasure-ships. But where were cultivators to be secured? Ireland, Scotland, England, Germany, were not then overrunning with laborers. Steam-power was not yet utilized. Muscle monopolized the market. In Africa was discovered an inexhaustible supply of human muscle, to be had by whoever would take it, or to be bought cheaply with the current coin of rum and gunpowder. The African slave-trade, to begin with, enriched the merchants by the enormous profits of their ventures in supplying laborers for the New World. As a specimen of the profits, the slave-trading Captain Theodore Canot gives the items of an ordinary venture. We quote from testimony given by him to a commission of the British Parliament, and from statements received from him personally. His schooner, "La Fortuna," of ninety tons, carried, in 1827, two hundred and twenty slaves to Matanzas. The slaves cost on the average thirty dollars each in Africa, and were sold on the average for three hundred dollars each, in Matanzas. The captain and consignees divided twelve thousand dollars. The ship owners raked in forty-one thousand dollars. The round trip occupied four months, thus giving three times this profit in a single year. The total investment in schooner, crew, wages, and cargo for the purchase of slaves, was twenty thousand dollars: the profit to the merchants, besides that to captains and consignees, was in four months forty-one thousand, in a year one hundred and twenty-three thousand dollars — two hundred per cent. for four months. Six hundred per cent. per annum is beyond ordinary mercantile ventures.

Captain Canot gives the items of his business in 1844, which shows a profit of about three hundred per cent. for four months, nine hundred per cent. per annum.¹ In a schooner of seventy tons Captain Canot carried three hundred and fifty slaves; giving captain and consignees nine thousand dollars for their share, and to the merchants went seventy-five thousand dollars. A capital of twenty thousand dollars might thus return in one year two hundred and twenty-five thousand dollars.

The slave trade laid the foundations for the commercial greatness of Bristol and Liverpool.

In other ways, also, slave labor enriched the nations. Sugar plantations swelled the capital of bankers, and cotton-fields built the mills of manufacturing towns, and set the spindles whirling. America shared with England in the vast business which slavery fostered. In America, to-day, our corn and wheat and cattle far outvalue our cotton crop. But none of these would be what they now are, there would have been no such marvelous growth of our country, but for the importance in the markets of the world which our cotton fields gave us. It may be that if no slave had ever felt the lash in the savannahs of the South our nation would have attained a higher prosperity. As matter of fact, in the beginning, when we needed capital to start us and develop our resources, the cotton crop procured capital for us. The products of slave labor were in demand abroad; they set up our nation in business. We must remember that it is the first thousand dollars, hardest to borrow and slowest to save,

¹ There is not space here for the specific items, but they will be given in another form.

which, once obtained, are the seed from which grow easily the after millions.

Meantime, the natural horrors of slavery in Africa itself were intensified tenfold by the foreign slave trade. The higher in wealth and culture Europe rose the lower in barbarism Africa sank. War became the permanent condition; civil war, town fighting with town, and neighbor lying in wait for his neighbor. All over the continent the smoke of burning villages obscured the sun, rural industries were destroyed, the frightened savages sought precarious shelter in the jungles and swamps and lakes and mountain heights. The estimate is moderate that fifty millions of human beings have been swept out of this wretched continent into foreign slavery. When we consider Cameron's testimony of the number killed in the capture, and Livingston's testimony of the number who perished before the coffles reached the sea-shore, we have a chapter of horrors not to be matched in Dante's *Inferno*.

But this chapter has a sequel of still other enormities. At first slaves were seized by piratical descents upon the coast. Soon it became easier to buy them. Worthless trinkets, to some extent, were given in exchange. The current coin in slave-trading, however, was guns and powder and rum. As improvements were made year by year in firearms, Africa became the market for the worthless Queen's arms and condemned tower-muskets and flint-locks of Europe and America. "New England" early became a familiar name to the Guinea negro. It designated one great article which New England supplied to Africa — New England rum.

If, purchasing her surplus population, civilization had paid Africa in products which would lift her out of degradation and make the population which remained on her soil more vigorous, happier, and nobler, it would have been one thing. To strip her of her children and give gunpowder and rum in return; to imbrutalize those who remained and make their savagery more satanic, — surely the hand of the Prince of Darkness was in this.

It is not too late to thwart his designs. We cannot change the past, we can make some atonement for it. The piety of the patriarch Job was manifest in that he rose up early and made sacrifices for the sins of his family; for Job said, "It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." The sins of our fathers we need not try to measure out. We are their heirs. The inheritance of civil and social culture into which we were born is burdened with obligations to right the wrongs which, if we are not guilty of, we are profiting by. As much wrong as Africa has suffered from Europe and America, so much recompense let her receive. She is lower down than she might have been. The outside world has pushed her down and risen upon her ruins. Let us take hold with a generous and a Christian grasp and lift her with us to the heights to which we aspire.

A NEW thing in Rome is the establishment by the pope of thirty-nine schools. So he seeks to counteract the influence of the free schools in which the tenets of Romanism are not taught. The world does move.

THE TURKS AS PHILOSOPHERS.

BY HENRY O. DWIGHT, CONSTANTINOPLE.

THE saying that one touch of nature makes all men kin, is very commonplace, yet every forcible illustration of its truth strikes the mind with the freshness of a new discovery. This is particularly true in the case of races whose ordinary life and customs seem to place them outside of the limits of our own circle of experience. The life and customs of the Turks are of this class. The outward manifestations of the principles of the Turks are often so unpleasing that they afford good ground for declaring that people to be outside of the pale of humanity. Yet a close examination of the character and principles of this people reveals so much that is pleasing as to justify warm defense of their title to consideration as human beings, and to respect as men. Accordingly we have all seen the most conflicting statements as to the true character of the Turks as a race. Such statements especially abounded during the heat of the late war between Turkey and Russia. They were put forth and defended with a vehemence which sometimes descended to rancor, and which sometimes affected the personal relations of the men who respectively held these opposing views.

Like all Asiatics the Turks keep their best things for themselves. They are exclusive. Foreigners are to them aliens and enemies. Whatever code of morality they profess to obey is binding upon them chiefly in their relations to their own race. Moreover, as Moslems they regard all non-Moslems as excluded from their good will. "Who loves God hates the enemies of God" is a leading principle in the conduct of the Turks towards those who are, in their eyes, unbelievers. This accounts for the whole category of crimes towards Christians which has seemed to place the Turks outside of any restraints of moral law.

The shortest method of reaching the inside working of the Turkish mind is by an examination of the philosophy of their proverbs. These sayings of the common folk are perfectly intelligible to the heart. They reveal touches of true human nature which prove that these rough peasants of Asia are of one blood with us all. They account for the warm defense of the Turks made by all who have lived among them. They reveal the true foundation of the hopes which are even now expressed that, at some time and by some means, the intractable Turk will develop into a useful member of the human family.

1. A childlike faith in God's mercy is one of the most surprising traits of the Turkish character. Yet it continually appears in the common sayings of these people, —

"God is merciful ;' the well of mercy is deep."

"God gives his servants only what they can bear."

"Who calls on God will not remain unsheltered."

"Even to his beloved God gives sorrow."

"God delays ; he does not neglect."

"In giving, God does not ask whose son it is."

"Where God shuts one door he opens a thousand."

2. With all his trust in God the Turk has a deep sense of the helplessness of man in the presence of destiny. The inevitable produces a sense of pain under its weight which appears in the philosophy of the Turkish peasantry : —

"God knows — man guesses."

"If a man does not seek his fate, his fate seeks him."

"You too must pass the bridge which others have crossed."

"What is to happen will happen, help or no help."

"The world is a mill ; it grinds flour ; some day it will grind us."

"Cross the sea and drown in a brook."

"At the resurrection there will be no second trumpet for the deaf."

3. Among their proverbs are many indicating a pastoral origin. Some of these show the close bond which holds the peasant to his beasts. Horses and cattle live under the same roof with their master, and often in the same room. Hence they are kindly spoken of, as if members of the family.

"In horseflesh and womankind trust not."

"Look at your horse as a friend : mount him as an enemy."

"Judge not the horse by his looks nor yet by his hide ; judge him by the soul that is in him."

"The master's eye makes the cow fat."

"The bear has forty stories, but they are all about his den."

"An old wolf never loses his road."

"The donkey dies on the mountain, but the evil of it is in the house."

"A donkey is small, but he leads nine camels."

"Load a donkey, and he will not bray."

"Tie your donkey to a stout post, but when you leave him beseech God for him."

"If there was always good for good there would be no knife for the old ox."

"Better is my crow than the nightingale of foreign lands."

"Don't die, my donkey, don't die ; the summer will come and then clover will spring up again."

"Making a fool understand is like making a camel leap a ditch."

"The cock dies but his eye is still on the dung-hill."

"There is no morning in the village which has no cock."

"The camel carries the load, and the dog does the panting."

"If length of beard was the standard they would always consult goats."

4. The proverbs of the Turks often show a certain indignation at the total depravity of inanimate objects. This seems to indicate a thorough conviction of the existence of ill luck as a characteristic of man.

"If he throws anything it hits somebody, if he takes up anything it breaks."

"If I spit up, — there 's my mustache ; if I spit down, — there 's my beard."

"He can't put his foot down without sinking in water."

"Find a horse and there is no course ; find the race course and there is no horse."

"As soon as ever we say 'pease' there is not one in the market."

"He sows wheat and barley grows."

The Turk, however, has a philosophical way of regarding what might be considered the greatest misfortune of life. One proverb says : "If I die it is the end of the world ; if my wife dies it is the end of a little of the world." Another proverb has it, "If I die, what can my wife do ? If my wife dies, what 's the odds to me."

5. These rough peasants have a keen sense of manly qualities : "Conscience is half of religion."

"A man who is a man does not mistake twice."

"He who falters not in confessing a fault is a true man."

"Reprimand is not necessary for one who is a man, a look is enough."

"Little said, well said."

"Weep not for the dead, weep for the fools."

"A true man can get bread from the stones."

"Throw a diamond into the mud but it is still a diamond."

"Don't take a house, take a neighbor to yourself."

"Do good and cast it into the sea ; if the fish don't know it, their Creator will.

6. They also show a sympathy with poverty, and the sufferings of the poor which tell of a ripe experience of famine and oppression : —

"A hungry man will embrace a sword."

"A hungry man's stomach may be filled, but his eyes never."

"His breath smells of hunger."

"In a hungry time millet bread tastes sweeter than honey."

"Even the mountains fear a rich man."

"An orphan once laughed, perhaps it was by mistake."

"It takes two days' knocking about to get one day's food."

"Who holds money precious is himself cheap."

"The rich man talks, the poor man thinks."

"The odd is yours and the even is yours, my Lord."

"If the judge is your adversary may God be your helper."

"Who falls has no friends — you fall and see."

"Praise belongs to the beautiful and the rich."

"Before the rich man's heart is moved the poor man's life is gone."

"The rich man's kind acts are told only by himself."

7. There is often a quaint humor of peculiar flavor in the proverbs which record the results of experience and form the worldly wisdom of the Turks. The failures of crime are taught by this : —

"Satan's friendship goes as far as to the prison door."

The emptiness of much friendly interest by this : —

"I would like to fry you an egg, — I can get some salt of the neighbors, but the trouble is to find the butter and the egg."

The Turks seem to think that it is sometimes too late to mend : "He who learns at eighty to play the flute will have the day of judgment to play it in."

The proverbs we have here given, and there are many more like them, are truly the voice of the people. In the feelings and the faith which inspired these proverbs there is ground for belief that these people can be reached by the gospel. They are of one blood with us, with common trials and common hopes. Somewhere in their hearts there is a chord which can be made to sound under the influence of God's inspired truth.

INDIAN EDUCATION, EAST AND WEST.

BY MR. JAMES C. ROBBINS, HAMPTON INSTITUTE, VA.

[MR. ROBBINS, the writer of this article, is known as the special instructor of the Indian youth at Hampton Institute, in which position he has had great success. He has recently been appointed a missionary to the Dakotas, in connection with the American Board, and will commence his educational labors among the Indians in Dakota Territory during the coming autumn.]

The people of the country are now thoroughly interested in the Indian question. The recent trouble with the Utes, and the touching stories of Bright Eyes and Standing Bear, have helped to convict the American nation of its great sin towards this race. There is now no doubt that the Indian's best days are before him, and are near at hand; the opportunities which tradition says he spurned are now sought; hundreds of Indian children are waiting to be instructed in the "good way." This seems to be the time for the Christian forces of our country to make a grand assault for the victory which, for more than two hundred years, the military power has tried in vain to win.

The missionary and the teacher have already done a great work among this people; they can point to more than ten thousand Indians as members of Christian churches, and more than seventy-five thousand who have settled down to a civilized life. So quietly is this work being done that very few know its extent.

Past Indian records do not explain present facts; the dead Indian and the living one are not identical; great strides have been made towards civilization. Blot out the work of the missionaries among the Indians, and the effort at Hampton and Carlisle would not be possible. These Eastern schools have prosecuted a noble work for the elevation of this long abused race. And our best wish for them is that they may gain the signal success which the missionaries have already won in the West. It is pleasant to add that there is a unity of purpose and feeling between Hampton and Carlisle and the West.

There is a great work to be done for the Indian tribes at their homes; old schools should be enlarged and reënforced, and new ones established. The Indian must be met on his own ground, where his peculiar wants can be studied, and where everything can be adapted to his special needs. This is true of every people: the schools for the masses of the colored people in America are planted and supported at the South, where the colored people live; the great work for the Japanese and the Sandwich Islanders, and other races, is being done at their homes. The few Japanese who are studying in America will help to swell the number of workers on their return home, but they would have a hard struggle to introduce their new ideas if their countrymen were not being prepared to receive them. So these Indians who are being trained at the East, when they return to their homes will need to be surrounded by a healthy moral and intellectual atmosphere.

Hampton and Carlisle illustrate what has long been imperatively needed at the West, more industrial schools for the practical training of Indian youth; for their muscle as well as the brain must be educated. At this stage of his civilization the Indian needs physical rather than mental culture. The former is the basis for the latter, and is the thing he most lacks; he has plenty of

capacity but little endurance when first put at either manual or intellectual labor.

Bright Eyes, on one of her visits at Hampton, told us of the difficulties the children at her agency have in getting an education. She gave her own experience as a teacher to her people. She taught a school in a small dilapidated school-house, with no fire-place, and with large holes in the roof. In the winter the house was very uncomfortable; during a snow-storm the snow fell upon the desks and floor of the school-room. The little children would go to school in spite of the weather; many of them walked barefooted for miles over the rough roads covered either with ice or snow; all along their walk their bruised feet left blood-stained tracks. The school-house was full to overflowing with these earnest children, many of whom could not be accommodated and were sent home; some of them begged to take their chances and were finally allowed to stay, sleeping at night in a barn or in a barrel.

The best result of the Eastern effort will be the education of public sentiment in regard to the Indian, but whether the public becomes enlightened or not, the Indians here and at their homes are becoming more and more intelligent. The most pressing want of the Indian race to-day is *training schools at home*. Give them these and they will in a few years be able to work out their own problem. The capacity of the Indian can no longer be doubted, and the expression of his wish for enlightenment is before us in the presence of his children wherever a school is opened for them.

The weight of the Indian question is at the West, the power to raise it is at the East; the lever must be put where the object to be raised lies.

MRS. ELIZABETH A. NOYES.

THIS missionary mother, the wife of Rev. Joseph T. Noyes, of the Madura Mission, was called from earth on the 10th of April last. She was born in Amherst, Mass., September 19, 1822, and united with the First Church of that town when fifteen years of age. After pursuing her studies in Amherst and in Easthampton, she went to Mt. Holyoke Seminary, where she came under the influence of Mary Lyon, by which she was markedly affected. In 1848 she sailed with her husband for Jaffna, Ceylon, with which mission they were for a time connected. Subsequently, on account of her health, Mr. and Mrs. Noyes were transferred to the Madura Mission, from which field of labor, after twenty-eight years of service, she has now been taken. All this time she has been a constant sufferer from a disease (the asthma) which greatly hindered her in active labor. Yet the testimonies to her usefulness are many and marked. Mr. Herrick, in a commemorative discourse, said of her: "As a friend and associate she was sympathetic and pleasant. From the quickness of her intellect, her vivacity, her amiable disposition, and her intelligence, she was a most agreeable member of the social circle when able to join such a circle. As a missionary, she hath done what she could. And this, considering the difficulties under which she labored, was by no means little. She did much by *not doing* what many in her circumstances would have felt obliged to do, namely, by not making heavy de-

mands upon the time of her husband." She bore her sufferings with heroic courage. Having parted with her children, she decided to abide in India, even in her feeble health, that she might not take her husband away from his missionary work. Seldom has any one given a more striking example of devotion to Christ and of readiness to endure all things for his sake. Amid sorrowing missionary friends the body that has suffered so much was buried in the mission burying-ground at Kodi Kanal, on Sabbath morning, April 11, while her freed spirit had entered upon the restful activities of the better world.

A TURKISH PASHA'S LETTER.

THE relations of Baker Pasha to the Turkish government are well known by all persons who keep themselves informed upon Eastern affairs. He holds a high commission directly from the Sultan himself, and, accompanied by an able corps of assistants, he has been making a tour of inspection throughout Asia Minor. He is to make report to the government concerning the real state of affairs in the country, and to suggest remedies for existing evils. The Pasha has commended himself to all who have come in contact with him, as an able and judicious man. He, with his suite, spent nine days in and about Harpoot, inquiring into the educational work in that region, and his estimate of the labors of our missionaries may be learned from the following letter which he addressed to Dr. Barnum the day before he left:—

"DEAR MR. BARNUM, — I cannot leave Harpoot without sending you a small offering in aid of your admirable institution, and I enclose a check for ten liras (\$44.00).

"Reforms in Asia Minor, in order to be permanent, must be based upon an improved system of education. All those who are striving for progress, and for the amelioration of the condition of the population, owe a deep debt of gratitude to the American missionaries for the lead that they have already taken in this great work.

"The perseverance and noble example of self-sacrifice shown by you and your colleagues is beyond all praise, for you have had to struggle with many difficulties. Nor have you, in my opinion, any reason to be disheartened at the result of your exertions. It has afforded me unmitigated satisfaction during my tour of inspection through Asia Minor to see the impetus and wholesome emulation which have been given amongst people of all creeds, through the practical example of possible improvement in education afforded by the American schools.

"It is true that we are as yet but at the commencement, but I can promise you that all my efforts shall be directed to pressing upon the government the absolute necessity of establishing an organized system for the better education of the people of Asia Minor. In the creation of such a system the grand work already done by you and your colleagues will prove of inestimable aid.

"With many thanks for all your kindness during my short stay at Harpoot, believe me, very truly yours,

V. BAKER."

Such testimony as this is not merely gratifying. Coming from the source it does, and reaching, as it must, the ears of those who are in authority in Turkey and elsewhere, it will give to our missionaries a yet stronger hold upon the esteem of the people among whom they labor, and will help to break down that wall which, though undermined and tottering, has hitherto kept the Moslem from yielding to the power of the gospel.

UMZILA'S KINGDOM.

[THE departure of Rev. Myron W. Pinkerton for Natal, to organize an expedition to Umzila's kingdom, in which others from this country will shortly join him, is chronicled on another page of this magazine. For the use of those who are to have part in the enterprise, as well as for the information of all who are interested in it, a sketch of what is known about the region has been issued in pamphlet form by the Board. From this sketch the following extracts are taken.]

AMONG the regions in Central Africa proposed for missionary operations at the meeting of the American Board at Syracuse, October 8, 1879, was one "known of old as Monomotapa, now the kingdom of Umzila." "Natal," it was said, "is not far distant, and the mission there could be helpful in this region. Indeed, it may seem best to expand the Natal mission and extend it up to this neighborhood, instead of making Gorongoso a new and special Central African mission."

The Prudential Committee has decided to take this latter course. While endeavoring to penetrate Central Africa on the West through Benguela to Bihé, on the southeastern side of the continent it is proposed to work up towards the lower Zambesi through the vast and inviting territory of Umzila, as yet unoccupied by Christian teachers. This movement, though of magnitude and importance sufficient to be independent if need be, is to have such intimate relation to the Natal-Zulu mission of the American Board, that it may be wisely constituted and considered as an expansion of that Zulu mission. This it is to be for the present.

Umzila is paramount ruler of the region, in southeastern Africa, which has for its northern boundary the lower Zambesi River, and for its southern boundary the Umcomasi or St. George's River, which empties into the Indian Ocean at Delagoa Bay. The coast line exceeds six hundred miles in length. The British claim South Africa from the Cape of Good Hope to Delagoa Bay; the Portuguese claim from this bay to the Zambesi and beyond to Cape Delgado. The authority of the Portuguese is not recognized except along the narrow strip of seashore. Over the inland territory, called the Gasa country, stretching from the ocean westward to the Chitivatanga Mountains, which are a continuation of the Drakenbergs, Umzila is king.

The Zambesi, which forms the northern border, is the fourth of the great rivers of Africa; it may be compared to the Mississippi as to the area it drains and the volume of water it discharges. It has its spring heads a little eastward of Bihé, scarcely more than three hundred miles from the Atlantic, while it empties into the Indian Ocean opposite Madagascar. The Scotch missions at Livingstonia and Blantyre are approached through the mouth of the Zambesi,

and, with the Universities' missions, are to occupy the country north of the lower portion of the river. South of it, for some six hundred miles, half way to the Cape of Good Hope, the country is under native heathen despotisms. Natal, the most northern English colony, borders on Zululand, and a short distance beyond is this Gasa country of Umzila; it constitutes one of the great Zulu-Kafir kingdoms of which those of Mosilikatse, or Umseligazi, and Cetywayo are better known.

WHO IS UMZILA?

Fifty or sixty years ago a Zulu chief named 'Cnaba was driven out of his country by Chaka, "the great Napoleon of the Zulu supremacy." 'Cnaba crossed the Limpopo River, expelled the Portuguese from their settlements in the interior of Sofala, conquered the natives up to the Zambesi, and established his capital in the salubrious highlands a hundred miles from the coast. Not long after, one of Chaka's generals, named Manikusa, or Manikoos, was despatched to conquer the Portuguese at Delagoa Bay. Manikusa found the assegais of his Zulus no match for the powder and ball of the Europeans, and he retreated. Knowing that death awaited him if he returned home defeated, he ran away with his army into the Gasa country, overthrew 'Cnaba, and took possession of the kingdom for himself. Umzila is the son of Manikusa, and reigns with the despotic authority of the Kafir kings. The country seems to be in a condition such as Zulu land was under Dingaan, Chaka's successor, when our missionaries reached Natal in 1835. Umzila and his Zulu Indunas, or sub-chiefs, hold in subjection the native tribes which 'Cnaba conquered. . . .

Tshamatshama, the king's residence, is in latitude $20^{\circ} 23' S.$, and longitude $32^{\circ} 30' E.$; the elevation is thirty-two hundred feet above the sea. In a bee line it is distant from Durban, five hundred and eighty miles; from Delagoa Bay, three hundred and thirty-five miles; from Inhambane, two hundred and fifty miles; from Chilwana, one hundred and forty miles; from Sofala, one hundred and twenty-five miles; from Quillimane, three hundred miles; from Senna, two hundred and fifty miles; from Tete, two hundred and sixty miles. The two nearest points, Sofala and Chilwana, which can be reached by steamers, also afford the greatest facility of approach in every way and with less physical difficulty than any other. The bar at Sofala is a great obstruction to the port. It must be borne in mind that all domestic animals die from some mysterious poison taken in on the bushy plains; though only a small percentage of donkeys are lost. Camels and elephants have not been tried. The low country is healthy during July, August, September, and October, so that Europeans can traverse them in these months. Chilwana is a safe and convenient harbor, and offers water way some distance into the interior, where the country is open and free from swamps, and is altogether a very desirable *point d'appui*. Large running streams can be followed quite up to the mountains. Wood is sometimes too plentiful, though the dense bushes could be avoided, and the route taken through park-like country. There is no scarcity of grass, so that fodder need not be carried. In fact, a country more adapted to Europeans could scarcely be found; and when once on the plateau there is a climate superior to that of Europe. The fever, which prevails at Inhambane and at all the other towns on the east coast north of the

27th parallel of south latitude, does not extend beyond the foot of the mountain steeps. These plateaus of Africa are (at all events in the southern parts) generally as healthy as Madeira.

THE NATIVE POPULATION.

In 1871 St. Vincent Erskine, an envoy of the colonial government, visited Umzila on his invitation. Subsequently Mr. Erskine made three journeys to the king, taking different routes, and thus became better acquainted with the country than any European. Near to the Portuguese frontier in the approach toward Inhambane, Mr. Erskine made the acquaintance of a people known as the "Marongwes," whom he distinguished unconditionally as the finest race he had any communication with. They are of the same blood as the Chobis, Mandandas, and Mashongonini, and bear a somewhat marked resemblance to the Basutos. They are armed with strong, six-foot bows, are very brave, and are reputed to have great skill in bush-fighting. They live in dense communities, and clear and plant large stretches of ground, sometimes exceeding a hundred acres in extent, which are cultivated in common, with the families of the cultivators scattered around the margin of the clearing in separate kraals. The country was thickly inhabited, and abounded in fowls, corn, beer, and honey; in some places these people possess cocoa-nut palms, the sugar cane, and bananas, and distill ardent spirits with stills of native manufacture. Gigantic specimens of baobab trees abound, covered by castana-nut creepers, which are festooned to the ground and form magnificent canopies, impervious to the sun's rays. Mr. Erskine dwells quite admiringly upon the interesting scenery produced by the thriving gardens of this industrious race, ornamented and interspersed with the magnificent canopies of foliage.

The Mandowa race, which occupies the hill country of Sofala, is said to be a branch of the Makalala tribe. It submitted to the Zulus, without fighting, at the time of the invasion of 'Cnaba, and has since remained tributary to Umzila, by whose father 'Cnaba was dispossessed. Their own hereditary chief, Umgapi, still dwells on the Umkini River, some distance toward the north. The southwestern frontier of the supremacy of the Zulu chief Umzila is now at the commencement of Manhlin, in $22^{\circ} 50'$ S. All the tribes within this frontier, whether Chobi, Basiga, Bila-Kulu, Mandanda, or Mandowa, are classed together as Tongas, although severally of different blood and origin; that designation is simply the general title of contempt for the subject tribes which has been applied to them by their Zulu conquerors, who in their turn are distinguished throughout this district as Umgonis.

How numerous the Zulus proper are in Umzila's kingdom is not known. Along the south bank of the Zambesi, between Gorongoso and Senna, they are called Landeens, and are not in very good odor. Precisely where mission work shall be commenced, except that it will be in the healthy highlands, and among what particular tribes, the visit of the pioneer company is to determine. Mr. Reuben Benningfield, who knows the people well, gives hearty encouragement to the mission. As long ago as 1876 our brethren at Natal, at their annual mission meeting, reported: "It may be a subject for wise reflection whether we ought not to shape our efforts and lay our plans to commence soon an initiatory work among Umzila's people, or some other tribe speaking the Zulu lan-

guage, a thousand miles or so northward, with the ultimate design of concentrating our labors outside of, rather than in, Natal." In a letter received last year, Rev. Josiah Tyler writes: "Mr. Benningfield was emphatic in his assertion that he could see no reason why judicious missionaries might not be successful in Umzila's territory, and even went so far as to say that he was willing to accompany a band of missionaries personally and introduce them to the king. He confirmed the opinion I gathered some years ago from Mr. St. Vincent Erskine, that the climate of Umzila's country inland is *healthy*. Evidently the way to go to that field is by steamer to Chilwana; then, as Mr. Benningfield suggests, notice should be sent to the chief, in accordance with the laws of the country. Married men should go first alone, prepare accommodations, and then return to Natal for their wives. Here would be the place for them to take the first lessons in the language, for Umzila and all his people are pure Zulus; all our books will answer for them. Mr. Benningfield told me they would be in no danger from the people. The risk of life, as you will infer from what I have said, would be small, if the entrance to the country is effected in winter, and the place of residence is fixed inland."

LETTERS FROM THE MISSIONS.

Japan Mission.

MORALS OF THE PEOPLE.

MR. ATKINSON reports a visit to the island of Shikoku, and declares that every new experience he has in Japan reveals to him more and more clearly the need of the renovating power of the gospel in that Empire. He says:—

"Unclean, unclean, repeated with ever increasing emphasis and multiplied meaning, is the only word that in brief expresses the inner nature and outward life of more than ninety-nine per cent of this thirty-five millions of people. Unless the gospel of Christ comes in with power to heal this leprosy, to purge out this rottenness, to give new life, to ennoble, to most thoroughly renovate and regenerate the physical, intellectual, and spiritual nature of this people, Japan, as a nation, must rapidly degenerate—and the more rapidly because of the new state of things—and cease to be, as Greece and Rome, and as a host of other heathen peoples have ceased to be. That the gospel will thus come in is our hope, our prayer, our inspiration, our abiding comfort and stay. But neither you in America, nor we in Japan, must ever for one moment delude our-

selves with the idea that the Japanese, because of their outward polish and culture, are unlike other nations without the gospel. The outward condition is in some respects fair; the inward, how nauseous!"

Of Imabari Mr. Atkinson writes:—

"I reached Imabari in safety,—a thing for which I am always thankful, as entrusting one's self to these Japanese engineered steamers always seems almost like tempting Providence. Some of the Christians were on the beach ready to meet and welcome me. I found Ise, the pastor, in good health and spirits. He is doing a good work, and is being blessed in it. The Sabbath I was there seven persons were received into the church on profession of faith. One of these, a young man, set out the following morning for our school in Kioto to take the short course of Biblical study, at his own expense. Another was a matron from the city of Matsuyama, distant twenty-seven miles, who had been baptized by Mr. Ise when in that city a month previously, but who came to Imabari on purpose to unite with the church there. Mr. Ise is giving popular lectures on the sciences on Monday evenings, in order to instruct his church and to win

unbelievers. I frequently heard it said that 'though some disliked Christianity, no one in the city disliked Mr. Ise.' This, certainly, is very pleasing testimony to hear. One member of the church is now a Bible seller. Purchasers are not numerous. Still as the attention of people is by this means frequently called to Christianity, it seems like a profitable enterprise.

"The church in Imabari — our one pet lamb in that island of about three million people — is certainly in a most hopeful and promising condition. From it I trust that the light will shine far and wide, and illumine the gross darkness that covers the people on every hand."

WHY CHRISTIANITY WAS REJECTED.

From Imabari Mr. Atkinson went to the county town of Hojo, of which he says: —

"The chief object of interest there is a gentleman of considerable rank, who, though a citizen of Matsuyama, is at present an officer, the first officer in the region of country about Hojo. He wished us to make his house our home, but fearing he and his family would put themselves too much out of the way for our entertainment, we declined, and put up at one of the hotels. The following forenoon we spent in conversation with him. Mr. Ise had found him to be an atheistic evolutionist. I first made his acquaintance two years ago in Matsuyama, and was very much pleased with him. Though I had told him with some fullness the outline truths of Christianity, and had sent him books and papers from Kobe, I had not found out what his particular objections to Christianity were. During the forenoon's conversation I think he told me his most important difficulties. I found that the conduct of foreign governments, supposed to be Christian by the Japanese, towards China, in forcing opium on the country, and towards Japan, in forcing some things and in forbidding others, together with the bad lives of many Europeans and Americans, were the chief obstacles in the way of any advance on his part towards even the intellectual acceptance of Christian truth. After a couple of hours' earnest and most friendly conversa-

tion — which I can hardly write in full — his mind seemed to free itself, and in view of the reasons I had expressed, seemed to understand how it could be that a *nation* might be Christian, and yet some persons called representatives of the nation, whether officials, merchants, or travelers, might be the very opposite of Christian."

A NOTABLE CLASS.

Messrs. Davis and Learned, of Kioto, report the opening of a special class at their station for such Christian helpers as can spend but three months in study. They are greatly delighted at finding twenty men, from many parts of the Empire, availing themselves of this opportunity to fit themselves for Christian work. Among these men is a merchant from Yokaichi, who pays his own expenses; a doctor who gave up a good medical practice, and wishes to go into the interior; a station-master on the railway, who has left his position to study the Bible; a farmer from near Okayama, whose brother does double work on the farm, to enable him to fit himself as a Christian teacher. Mr. Davis says: —

"About half of these men have been engaged in Christian work, some of them a few months, some of them two years. They come bringing the practical difficulties which they have met in their work as queries. Their earnestness and eagerness to get all that they can of the truth in three months is indescribable. Some of these men will stay on a year or more in the school, but nearly all of them will go into active work at the end of this term. We look for great good to result from this effort.

"Seven of us are doing all we can for these twenty men this term, in school and out, and I never felt so greatly honored before in my life as since it is my privilege to teach this class."

Micronesian Mission.

A BRIEF letter from Mr. Doane has reached us dated at Ponape, February 27. The reports are most encouraging. Mr. Doane says: —

“ Letters just in from some part of our western field, Lukunor, Satoan, Namoluk, also letters from Pingelap and Mokil in the east, tell of victory and advance. One of our good brothers, Julius, of Namoluk, complains of bad health, and begs for help to assist him. He is a true-hearted fellow, works on bravely with his sickness holding him back. We landed him from the ‘Star’ last fall, and since then the people have put him up a residence and begun a church, and fathers and mothers and children are crowding about him for instruction. They have already learned to love the good man.

“ The sky in the west is clear, and it is no less so in the east. Pingelap and Mokil are doing wonderful things for islands so recently brought to the light. Hungry for books, slates, pencils, they in a trice disposed of a box of books and other material for education I recently sent them. On the former island the school numbers three hundred daily, while the Sabbath congregations reach to five hundred.

“ About us on Ponape there is light and shade. The work is not where we had hoped it would be by this time. Christians are seen at one part of the island more busy in burnishing up their guns than caring for schools or the preaching of the gospel. I can but hope it will be no worse than this, for much of the gospel law of love, not revenge, has been planted in these fiery, revengeful hearts. A Ponapean is like tinder, inflamed by very slight cause. And he hardly knows when to reign in his passions.

“ But on other parts of the island there is much to rejoice over. Some ten young men come quite regularly each week for Biblical instruction. Some of these we are hoping to take west by the next trip of the ‘Star.’”

Austrian Mission.

THE NEW LIBERTY AND ITS LIMITATIONS.

MR. CLARK, of Prague, writes :—

“ Those who have never known what it is to be deprived of religious liberty can but faintly realize the deep joy felt by us and the people here, when the painful re-

strictions were in part removed, and when those, who for nearly a year had not been allowed to have any invited guests at their domestic worship, could again cordially welcome to house worship (Hausgottesdienst) any who wished to come. Our friends in Stupitz and Sibrin (some two hours from here) had suffered much more and much longer than those here in Prague, and their joy in being relieved from police-intrusion, and in having from government the conceded right to hold private religious services with their friends was very great. In the villages mentioned, as well as here, many earnest prayers of gratitude were offered to Him from whom all our mercies come. Not content with special thanksgiving at home and in private meetings, a special Thanksgiving festival was held in a hall. It lasted between two and three hours, and the time was well filled with short speeches, songs of praise, and grateful prayer. A special letter of thanks, with a hundred signatures, was sent to the deputation of the Evangelical Alliance which interceded with the Emperor of Austria in behalf of religious liberty.

“ You have read of the persecution in Northeastern Bohemia, experienced by Rev. Mr. Balzar and his people. He is a true and earnest worker, and is supported in part by the American Board. After some years of toleration in his work, until its importance attracted attention, he was forbidden to hold any more meetings. His conscience would not allow him to remain quiet. He conducted meetings as formerly, and he and those who attended them were fined again and again until the amount of fines resting upon them was not less than \$400. The order to stop his work has now been withdrawn, and he goes on unmolested.

“ A word now with regard to the restrictions laid upon us. While thankful for that measure of liberty enjoyed, we are pained at every meeting by the order excluding school-children. This restriction is a gross injustice not only to the children who wish to come, but also to the parents who worship with us regularly, and who long to have their children hear the gospel with them. As eminent lawyers regard

the order as illegal, the matter will be tested before long in the supreme court. Those parents who attend the service at our house, and who have no one at home with whom to leave the children, bring them with them, and leave them in our kitchen until the service is over. What would American children think of such liberty? And what would parents think if not permitted to take their children with them to hear the gospel they love? One little boy here who heard the people rejoicing over the permission to hold meetings, remarked: 'I do *not* rejoice, I have no liberty.' We are sure your prayers will not be wanting in beseeching, with us, the throne of grace for the removal of such a painful and unjust limitation."

SUNDAY-SCHOOL WORK IN AUSTRIA.

"The peculiar attitude of the government with regard to children renders it difficult even in state churches to have anything like a *free* American Sunday-school, open to all. Outside of the acknowledged churches, Sunday-schools in Austria proper (in Hungary there is more liberty) are for the present quite out of the question. In direct connection with our work we have had three Sunday-schools, but one after another was stopped so as not to imperil other work. In Vienna, which is by far the most liberal city in this country, there has been, until within a few weeks, quite a flourishing Sunday-school in connection with a young Sunday-school missionary, Mr. Priggen. The parents who sent their children there all signed a paper to the effect that they not only permitted their children to attend this Sunday-school, but that they heartily wished it. The fact of having these special permissions from the parents has until recently defeated the attempts of those who hated such a place for the religious instruction of the young. Now this good work has been stopped by the school-board of the city on the ground (*a*) that Mr. Priggen was a foreigner, (*b*) that he was not a licensed teacher, and (*c*) that he had no concession for a school. Alas! for Austrian Sunday-schools if they are to be controlled by the laws for public schools."

Ceylon Mission.

CHURCH ORGANIZED AT MOOLAI.

MR. HASTINGS, of Jaffna, sends an extract from a Jaffna paper, giving an account of the organization of a church at Moolai, making the fifth in the Batticotta field:—

"On the 23d of March a Christian church was organized at Moolai in the Batticotta district, and Mr. S. John ordained and installed its pastor. The occasion was one of very great interest and importance, as illustrating the progress of Christianity and the increase of self-supporting agencies for its further propagation. What is needed in Jaffna and for all Ceylon is living, working, indigenous churches, — self-supporting, self-governing, and self-propagating. We have no need of costly buildings or an imposing ritual — a human priesthood 'offering daily sacrifice for the sins of the people,' pompous ceremonies, scenic exhibitions and the like — for the propagation of Christianity. These are hindrances rather than helps. But we do need Christianity living in the lives of its adherents, exhibiting itself in self-denying deeds, in free-will offerings, and earnest prayers and labors for the conversion of others. With this, we may reasonably expect to see true progress; without it, forms and professions are a sham.

"Twenty-five years ago in the Batticotta field, including the islands, there was but one Protestant Christian Church, consisting of one hundred and eleven members, and no native pastor. From this one church colonies have gone out from time to time, during this period, and been organized into separate churches, until to-day there are five churches in this field with three native pastors, and an aggregate membership of two hundred and forty-two. The mother-church, from which fifty-seven have been dismissed to form the other churches, has at present eighteen more members than twenty-five years ago, notwithstanding its losses by death and dismissal.

"We rejoice at the organization of every new church based upon the Bible as the only rule of faith, which promises to be another agency in the work of evangeliza-

tion. We rejoice, too, in every evidence given that the Christian community is advancing towards self-support and self-government. The Moolai church starts with fifteen members, of whom nine go from the Batticotta church, four from Tillipally, and two from Oodooville. They have chosen for their pastor one who was for several years a successful teacher in a mission boarding-school, and who has for two years labored acceptably among them as a catechist and preacher."

Western Turkey Mission.

AIDIN. — WORK FOR THE GREEKS.

MR. CRAWFORD writes, April 6, from Aidin, of which he says:—

"Aidin is the terminus of the Aidin Railroad, and some one hundred miles southeast from Smyrna. It is in the valley of the Meander, on and about the foot of the mountain on which are still standing or covered up the ruins of ancient Tralles. The plain is full of licorice root, and this is one of the headquarters of an English firm who are engaged in manufacturing and exporting the root and the candy.

"The city is a little smaller than Manisa, and contains about 50 Armenian, 30 Roman Catholic, 800 Greek, and 8,000 Turkish houses. You have had reports from Aidin in years past about Kúrea Anagnosti, and his gift to the Board of a house and chapel. He is a pretty good old man, and he does love the American Board. He owns a number of shops which he rents, and one which he keeps himself. His dress or appearance would hardly indicate wealth, but he seems as happy as the day is long. It has been impossible to give the brethren here any pastor, but they have met twice on the Sabbath, and once during the week (on Wednesday evening) to read and pray and sing together. Our work here was to receive to the communion a fine young fellow, who has been interested through these meetings.

"While in Eudemish and Baidir I picked up so much Turkish that, if I had n't been more anxious to learn Greek,

I should have accepted their invitation to spend a month with them, and hear Turkish all the while. The same kind of invitation offering itself at Aidin, where I could hear Greek continually, I immediately accepted. And here I am, shut up among the Greeks, and if I have misspelled any words or made any grammatical errors, lay it to the fact that I am fast losing my English. Would that I could do that or something else to hasten the day when I can talk to these people as I want to. I can sing with them and read the Bible and tracts to them, in their own language, and they actually behave as if they enjoyed my being here.

"I now see why Turkey needs missionaries, and why the Greek work should be taken up immediately. There is here a very fine Greek school, and in most all the cities about here Greek is the household language of most of the Greeks, and is becoming so more and more. I go to the school every day, and sit and hear the recitations, and so accustom myself to the sound of the language, and then after school I spend an hour and a half receiving instructions from two of the teachers, who take English in return. There are some splendid looking boys in the school, and I have picked out several of them for future bodvellers. I hope the Lord will do the same, even if he should take different ones from those I do."

PROGRESS IN SAMSOON.

Mr. Leonard, who has been temporarily laboring in Samsoun, the port on the Black Sea from which so many of our missionaries start for the interior of Turkey, writes March 26:—

"Notwithstanding many adversities, things are coming into better shape in Samsoun. I have succeeded in leasing a very good hall for a meeting-house in the very center of the city. It had been used as a tobacco factory; but with cleansing and white-washing it has put on an entirely different aspect, and now subserves a far more useful purpose. The congregation is more than doubled, and we have started a school with a Greek student for teacher.

"We have likewise been prospered in making excellent arrangements at a trif-

ing expense for the sale of Bibles and Testaments and our other books, in the bazars or central market-place. Here many inquirers congregate, and after the discussions of the day they not unfrequently take to their homes a copy of *Pilgrim's Progress*, *Butler's Analogy*, *Saints' Rest*, *The Anxious Inquirer*, or the Bible itself."

Central Turkey Mission.

THE FEAR OF FAMINE.

LESS has been said about the pressure of want in Central Turkey than of the dire distress in the Eastern portions of the Empire. Mr. Fuller, of Aintab, writing on April 8, reports the spiritual life and progress about them as more than usually encouraging, especially at Adiaman and Oorfa. But he says:—

"The one dark cloud over all this region is the danger of *famine*. Already at Severeck and Oorfa, people are dying of hunger in considerable numbers, and one often meets on the road troops of the most wretched beings fleeing from the actual famine that already exists in the region of Van. You cannot easily imagine what a relief it was to be able to add one half to the sum we are paying our helpers. With this we shall be able to pull through the present difficulties till the new harvest.

"As to what that harvest will be the country is in the most painful anxiety. So far a fair amount of land is sown, and the appearance of the grain is good, but at the time of our arrival at Aintab last Saturday, the indications were most discouraging. Signs of rain appeared frequently in the sky, but it seemed as if the fountains of waters were sealed up. You cannot imagine the utter agony of longing with which men looked to the clouds, some prayed and hoped and waited, some mocked and cursed. At last on Monday the rain began, and for two days we have had a thorough good rain which has fully relieved the present want of the country. One or two more such rains a few weeks later, and the special danger will be passed. Meanwhile we hope with trembling."

Foochow Mission — Southeastern China.

INTERESTING CASES.

MR. WOODIN, of Foochow, reports that he has, during 1879, spent two full months in translating, and has continued to preach twice on each Sabbath. He says:—

"Thirteen have been received to church on profession of faith in my field during the year, besides my eldest daughter, and there are twenty or more inquirers of various degrees of interest.

"There is a most interesting case of an inquirer named Mrs. Haw, living in a hill-fort (or stronghold) in the Western Hills' region of Ing Hok. She has been interested in the truth for some time, has left idolatry, and prays regularly to Jehovah. The Ing Hok pastor's wife made a day's journey to see her last summer. She received her most cordially, entertained her bountifully, and kept her busy two days and nights explaining the truth to herself and friends whom she invited to come there and hear. Her husband, who is a man of property, was also interested at first, but was reviled and threatened, and so turned away. But although suffering reproach and alone in all that region, she still professes to love the Saviour, and boldly recommends him to others. They cannot deny that she is a better woman since she received the truth. She has much to bear, and greatly needs the prayers of American Christians that she may endure unto the end. She is the sole fruit as yet from the Kung-kio chapel work.

"At the Chōng-Ha chapel, in the former Nang-Seu region, four men were received to the church, all heads of families, and each from a different village. One had been an inquirer for seventeen years, having first heard the truth in the Nang-Seu chapel from the devoted Scotchman, William C. Burns, in 1862. The bitter opposition of his wife kept him from professing Christ, although he says that he has had nothing to do with idolatry during all that time. Another of them is descended from Roman Catholic ancestry, his grandfather having died in that communion; his father is an earnest inquirer. They are farmers and men of some prop-

erty. Another is a man formerly wealthy, but now in reduced circumstances; he has a promising family, who are well disposed to the truth. The last two were influenced to embrace Christianity, principally by a silversmith who is the fourth one received. He became interested at the Ting-chio chapel. His wife and mother seem favorably inclined toward the doctrine. He is an intelligent man, and gives us much comfort."

Madura Mission.

STEADFASTNESS. PERSECUTIONS.

THE report from this mission for 1879 indicates clearly that there has been no such reaction as many were led to fear might follow the great movement in favor of Christianity which marked the previous year. Of course there have been many cases of defection, and yet all such losses have been more than made up by additions within the year, so that the net gain in church membership has been 166. On the whole the converts are maintaining their Christian profession very well, often in the midst of much persecution. Mr. J. S. Chandler, of Battalagundu, reports one such case of persecution:—

"A man in one village had joined the church, but his wife was indifferent. Her father came to take her away, in order that his family might have no connection with the Christians, and for this purpose he convened the chief men of his caste as arbitrators. They called upon the man to abjure Christianity and return to the religion of his ancestors. He refused to do that, whatever the consequences might be. They therefore decided that he had forfeited his wife, because her father had given her to him when he was a heathen, on the supposition that he would remain so, and that he must give her up to her father. Some one suggested that the woman's opinion be asked, and she was called. She declared her wish to remain with her husband as a Christian, and the council could say nothing against it. The husband was so pleased that he made her take off the cloth she had brought from her father's house and wash herself, and then gave her a new cloth, sending back the old one to her

father, with the declaration that he and his wife had nothing more to do with heathenism. The attempt to disgrace by separating her from her husband has made her firm in Christian conduct. All this persecution has driven back three families, but the others have been brought by it on to firmer ground."

SYSTEMATIC BENEVOLENCE.

Every effort has been made to train the congregations to habits of systematic beneficence. The methods employed to effect this are suggested in the report of Mr. Noyes, of Periakulam. They are the following:—

"1. Sunday collections. The contribution box is passed in the congregation every Sabbath morning just before the sermon. This method is regarded with great favor by the people, being considered a part of the religious service. The people very generally contribute in this way, few letting the opportunity pass without giving something, though it may be very little.

"2. Kaliams, *i. e.*, small earthen vessels with an aperture in the top through which money once put cannot be taken out without breaking the pot. These are supplied periodically to every person who will receive one. After having been kept a while they are brought to the church, on a fixed day, and there broken one by one, the contents being announced to the congregation. The amount found in each is usually very small, but in the aggregate they produce a considerable sum.

"3. Tithes of grain. Only a few are able to contribute in this way, most of the people being too poor to possess lands in their own name.

"4. Handfuls of grain. These the wife or mother takes from the daily family allowance, and on the Sabbath brings to the church what she has collected during the preceding week. In the village churches it is not uncommon to see in the front of the pulpit heaps of grain of different kinds. This form of giving is practiced also in the boarding-schools, the boys or girls giving a certain portion of rice, or other grain, which is provided for their meals.

"5. Thank offerings, for special blessings, or vows made in view of special blessings desired. Under this head may be classed the baptismal gifts which are not infrequent among the Christians of some stations."

HINDU BANKERS.

Mr. Burnell, of Melûr, writes:—

"The bankers of the country, many of whom live in this region in costly dwellings, are the special supporters of Hinduism. They are now walling up a tank or reservoir near the temple, with beautiful cut stone. Not distant from their houses in one village I saw teak timber, brought from Maulmain, enough, almost, to make a lumber yard. Their houses cost from very little up to \$50,000. The owner of one told me that the one we were then in, occupied by himself and brothers, cost \$30,000. Almost the only evidence of civilization in it was an American clock, and this, through bad usage as I suppose, was lifeless.

"These bankers, though so wealthy and enterprising, dress very little, if any, better than common coolies. Although having large business intercourse with Europeans, they are very ignorant and superstitious, and no case has ever occurred of one's conversion. We have made them a subject of special prayer in some of our meetings in the tent. It would seem that if a few of these men were to be genuine subjects of saving grace their influence would be great indeed, causing the wealth that is now used for Satan's cause to be expended for the upbuilding of the blessed Redeemer's kingdom."

North China Mission.

EXPANDING WORK IN SHANTUNG.

A LETTER from Mr. Smith, dated Tientsin, February 20, gives later reports from Shantung than were presented in the *Herald* of last month. Mr. Smith says:—

"I have just returned from a three month's stay at our station in Shantung, the condition of which, in view of the in-

terest apparently developed in this field, you will be glad to know.

"Each of our principal places has a meeting on a week day as well as on Sunday, a practice which has now been continued more than a year with excellent results. The villages desiring meetings are now so numerous, that it has been found necessary to duplicate the meetings on each of the four week days upon which they are held, so that when we have a sufficient number of native assistants we hold sixteen religious services each week. About the time of the Chinese New Year the attendance materially diminishes, but increases again within a fortnight, as this is preëminently the leisure time of the year in the country.

"In Number Seven, our original headquarters in these parts, the condition of things is by no means what could be desired. The Roman Catholic movement in this neighborhood, of which you heard last summer, has had the ill effect of encouraging inquirers after the 'Gospel of Loaves and Fishes,—an evangel peculiarly adapted to the Chinese capacities, and which, once heard, renders the preaching of any other gospel uphill work. Besides this, the members have little disagreements among themselves, which no one can ever ferret out, much less settle, but which, unless they are settled, are nearly certain to bar all future progress in the district in which they prevail. The wider our observation and the longer our experience, the more we come to regard gifts to the church, whether of houses or temples,—such as at Shih Chia Tang,—as white elephants, or even Trojan horses. An Oriental gift is seldom in fee simple, nay, the 'fee' is often so extremely complex that it is hard to see the end of the business. In the case of Shih Chia Tang, no evil has thus far resulted, but we should be slow to regard this as a general solution of the problem of church building.

"At a village on the bank of the Grand Canal, a mile or two from Number Seven, several women went to a meeting distant four miles, for many months. They were urged to go a shorter distance to Number Seven, but feared the 'devils under the river bank,' *i. e.*, the official underlings at

the ferry, who knew their errand in crossing the river, and some of whom, in addition to brow-beating the poor timid souls, actually reported them to a petty magistrate who keeps the peace there with a cohort of about six soldiers. This potentate, however, disappointed the informants, by observing that the Jesus' doctrine is good, and that if he were not in the official business, he would join the sect himself. On rumor of this response, the women 'enlarged their livers,' and have since crossed the river in peace, and attended at Number Seven every Sunday."

"FOR THE SAYING OF THE WOMAN."

Mr. Smith gives a detailed account of several out-stations near Shih Chia Tang, for which we have not room. There are some set-backs in the midst of the progress, yet there is nothing to throw doubt upon the genuineness of the remarkable movement towards Christianity. The way in which the gospel is spreading in the province of Shantung is well illustrated by the following incident:—

"Among the church members at Shih Chia Tang are several women, one of whom had been taught by the preacher there to read sufficiently to recognize the characters in the catechism. One of these women going on a visit to some of her friends, at a village a few miles distant, unlike some Christians in similar circumstances, carried her religion with her. On hearing her account of the new faith, one or two intelligent men from the village called Peach Flower Inn, where she was visiting, were moved to go to Shih Chia Tang, and afterwards regularly to Pang Chia, to inquire what the doctrine might be. The result of their inquiries was an invitation to us to go and preach at their village, and the consequence of this visit was an urgent petition that we should set up a Sunday service there. This we cannot do, but we go every Tuesday instead. Three families of intelligence have given up all their idols, and a father, son, and grandson have been baptized. Their house has become a chapel when we go there, at which crowds gather, and every evening they have a service of a

rudimentary nature. The leader is a man of unimpeachable character and considerable intelligence, and from this new center radiating lines of work and avenues of influence are already opening. It is thus the gospel, like other forces, spreads along the line of least resistance."

A BUDDHIST-TAOUIST PRIEST.

The letter from Mr. Stanley, in the last *Herald*, mentioned the conversion of a young priest. Mr. Smith gives an extended account of the history of this young man:—

"At a village situated near this Peach Flower Inn, and not far from Shih Chia Tang, lived a family who were visited two years ago by Mr. Stanley, on the occasion of the first acquaintance with Shih Chia Tang. This family consisted of a husband and wife, and their three sons, the oldest of whom is a singular specimen of that religious, or irreligious, versatility which we so often remark in the Chinese. He was a young man of intelligence, with an inquiring mind. He became a priest of the Buddhist religion, in quest of the true doctrine. For several years he received instructions from an old priest, until he was able to set up in the priest business for himself. Singularly enough, although a priest, he was married, — sham priests they call such, — yet this did not seem to interfere with his sacerdotal functions.

"Becoming at length keeper of an ancient temple quite in ruins, he took a vow, after the manner of priests, to go about the country dragging a heavy chain of iron, to excite the sympathy of the sympathetic. By such means he at length actually succeeded in raising \$800 or \$1,000, an amount fully equivalent to \$10,000 in America. The temple was rehabilitated, and is now the largest in all that region. Becoming, for some reason, dissatisfied with Buddhism, this young married priest, not yet twenty-five years of age, suddenly abandoned this faith, and without the smallest friction became a *Taouist* priest. The learned nonsense of this sect, now degenerated from its original acute metaphysical speculations into superstitions for the expulsion of devils,

he found to be empty, as Taouism teaches that everything is. Having no sympathy with a vacuum, and finding no nourishment in it, he next went back to Buddhism, and became the keeper of a small Buddhist temple, living comfortably on the income of about three acres of land, with which the temple was endowed. His duties were light, and his place a sinecure.

"During the famine relief we occasionally saw him, and in December, 1878, his father was baptized. The next spring the father died, exhorting his family to become Christians. In June the third brother, a mere lad, was baptized at Shih Chia Tang, his mother and elder brother approving. During this last autumn the young priest has been much exercised to know what he should do. His conscience forbade him to keep the temple, but if he gave it up, he had no other support. In the month of December, however, he reached a conclusion in which, strangely enough, he was supported by *all* the members of his family. It was his resolution to give up his living, the gravity of which step can be with difficulty appreciated in a country where consumption is not forever treading on the heels of production, as in China. His second brother, who cannot read, urged him to take the decisive step, his mother and the baptized brother warmly approved, and even his wife, although much alarmed at first, said no dissuasive word."

HIS CONVERSION ANNOUNCED.

"It is not to be supposed that this man would have been turned out of his temple simply because he had become a heretic. All faiths but Christianity and its modifications are amazingly tolerated. And when the young man called together the temple managers, and announced his intention to leave them, there was great indignation expressed. 'Why be a fool?' They were content so long as he kept the place. 'Why throw away your jade, without the prospect of gaining even a brick?' But, having taken his resolution deliberately, he was not to be moved.

"His former master was summoned to exhort him, which he did, but in vain. Indeed, he was hoisted with his own pe-

tard, for the young man said, pointing to a motto over the temple door, which read 'Investigate the origin—Trace out the Sources,' 'See! I was your pupil for five years, and this was your motto. I inquired for the "origin" of the heavens and the earth, the sun and moon, the stars and constellations, mountains and rivers, the five grains and the hundred fruits, flying birds and walking beasts, the winds and the frosts, the rain and the dew, gold and silver, brass and iron, the ten thousand things, and man, who is the spirit of the universe. What did you tell me of the "origin" of these things? What are you able to "investigate" or "trace" of their "sources?" Nothing. In place of this I learned a dreary jargon of "sacred books"—the Three Buddhas—the Southern Mountain Great Scholar Greatly Benevolent and Merciful "*P'u Sa*." That is all. You explain nothing, though you assert much. Look at the Jesus doctrine. It explains the three Harmonies, Heaven, Earth, and Man. It reconciles them. I have had enough of your doctrine. Take it away, and leave me to mine.'

"Then the old man wept over the young one, and the young one laughed at the old one who asserted that the foreigners had fed him with medicine which blinded the eyes of his heart; that at least he hoped for more silver from them than the three acres would yield. Then the young man sacrilegiously broke his iron censer, which is extremely sacred, and thus he defied the Buddhist Pantheon. At this rash act his neighbors were astonished, and 'looked when he should have swollen, or fallen down dead suddenly,' upon the occurrence of which incidents he cheerfully agreed to admit that Buddhist gods are at least stronger than his. They have now 'looked a great while,' and have seen 'no harm come to him,' and some of them, it is to be hoped, may in time 'change their minds' in consequence.

"As for the temple, the young man had the satisfaction of seeing one of his own pupils, and a relative, put into his vacant place. He, himself, after this diversified experience of religions, has settled down to supporting his family by weaving cloth and by farming. He at once took down

his gods, among which was a large sheet of yellow paper, with the character *Fo'h* written in it, — meaning Buddha, — which, in lieu of an image, had been worshipped by the family for fourteen years. His kitchen-god and goddess, and a tablet of the god of war, with others, he brought to me at the Shih Chia Tang service, which he regularly attends. His examination for admission to the church was sun-clear, and he and his second brother were received at Pang Chia, with twenty-seven others, on January 11."

THE SEED GROWING IN SECRET.

Mr. Roberts, of Peking, sends an account of several trips made to the out-stations in that vicinity. Everywhere he found much to encourage. Near to Hsien Hsien, a place about 184 miles south of Peking, he visited a new village where he had not been before, but to which the missionaries were invited by a letter signed by *fifteen* persons, who desired baptism. The story of what he found is remarkable: —

"I arrived at Hsien Hsien, December 18, and the next day I preached on the streets and sold many books, as there was a fair, and the streets were crowded with men. In the afternoon I went out to the village where our church members live, six miles west of Hsien Hsien, saw them and the inquirers, sang hymns with them, made their acquaintance to some degree, and returned at night to my inn at the city. The next day, with the aid of our helper Hung, whom Dr. Blodget had sent from Peking, I examined the candidates for baptism, and held prayer-meetings with them all day. The day following Sunday, December 21, I was with them all day; in the morning I preached and baptized four adults (three men and one woman), and two children; in the afternoon we had a praise-meeting, with exhortation and prayer.

"As this meeting was about closing, a young man came in whom I offered to baptize at once, as I had examined him the day before, and felt sure of his being a Christian. He is twenty-three years of age, a carpenter by trade. His father

tries in every way to hinder his being a Christian, and had sent him off on an errand to another village to prevent his meeting with us that day. There were five or six others of whom I felt confident that if I could be with them every day for two weeks, and become better acquainted with them, I should find them fit subjects for baptism. And there was a group of a dozen or so others who were apparently interested, attended the meetings, were very friendly, and of whom I could not help having some hope.

"Those whom I baptized, and, of course, the candidates whom I did not, were entirely ignorant of the gospel one year ago. One year ago there was not a Protestant in the village (there may be some Roman Catholics), but one of their families was receiving kindness and instruction from Dr. Blodget, in Peking. How quickly and widely the interest in the gospel has spread, after that family went home! There are now in that place eight church members, four baptized children, and many inquirers. Though the number of church members is not so great as at Pai Mu Chiao, the general interest seemed quite as great. I cannot tell you what joy I experienced in baptizing those converts. It was the first time I ever baptized any one, and so it was for me a step forward into the work of the ministry. But for the people the change that was symbolized, and which I trust has taken place in their hearts, was so great, — from such great darkness to such great light, — that I could not but rejoice in their behalf. Then, too, it was a joy to *reap* a little of the great harvest, after the seed-sowing I had done, which, though not long, had been in the midst of such ridicule from the Chinese that I felt as if I could say with the Psalmist: 'Our soul is exceedingly filled with the contempt of the proud.' But the greatest cause of my joy was the fact that the occasion exhibited God's power to extend his kingdom rapidly and beyond the limited range of human agency. Neither Dr. Blodget nor I had ever visited that village; yet in one year's time the Lord had planted there his glorious church."

GLEANINGS FROM LETTERS.

AS to our mission work, we are very much encouraged. Affairs get brighter every day, the Indians better disposed to listen, and never more friendly. I am able to give them a great deal of Bible truth in three languages, and something in a fourth. — *C. L. Hall, Fort Berthold, Dakota.*

— The success of our effort with the Indians is very gratifying; it is better than could have been expected. The majority of those who have taken claims are likely to hold fast. More will from time to time make additional entries. Could we now secure the right sort of white men, farmers and mechanics, who would settle near to and among these Indians, the future will be well provided for. I think that we may congratulate ourselves and the Indians, too, on the fact that the Interior Department has been so ready to respond to the merits of the case. And I must not omit to say that in this land movement, as it is called, Major Schwan, acting Indian agent at Cheyenne Agency, has been enlisted most thoroughly. He has been in the right place, and I knew where to find him on every occasion when he could be of assistance to the effort. — *Thomas L. Riggs, Fort Sully, Dakota.*

— I have just made a nine days' tour on the Passin plain in company with Mr. Melconian, recently from America. Our reception was most cordial in all the villages. Our average audience was fifty. The priests and Armenian teachers seemed to vie with each other to do us honor. One priest invited us to preach in his church, which invitation was, of course, readily accepted. Another priest asked for a Bible, saying he would read it and preach from it in his church. Two villages in which there are no Protestant workers were pressing in their request for teachers. Often we talked and preached far on into the night, and the people were slow to depart. They followed us from house to house, and ten minutes was enough to crowd any room we might enter. Mr. Melconian is an inveterate preacher. I, of course, had to speak through him, using my half dozen Arme-

nian words when I could make them fit. The missionaries have made a decided impression on that plain. I think the harvest time is near. — *Robert Chambers, Erzroom, Eastern Turkey.*

— A short time ago I received three catechists from the Pasumalai Seminary, who had completed their theological studies. In settling upon the villages where they were to labor, we had a conference, at our usual monthly meeting, with the helpers of the station. There was much prayer to God for guidance, and I believe we were guided by God's spirit. This involved other changes, and I trust the catechists will enter upon their work with fresh courage. At the monthly meeting referred to additions were reported in two congregations. So far as my observation goes there is not a more promising work in any of our Indian cities than is now being conducted in Madura. The ladies of the Woman's Board have a work of joy and blessedness before them, and may God give them grace to give it their hearty support. — *John Rendall, Madura.*

— One effect of the "Otis legacy," if I may judge from our own experiences, has been to make pleasant annual mission meetings, and remove from the faces of missionaries the disappointed and careworn looks that were so often, in years back, excited by the repetition of the word *retrench*. The Girls' Boarding School is in a very flourishing condition, and is a great comfort to us. Their last examination was passed with much credit. There has been a marked religious interest in the school for several months past. Many have expressed a determination to follow Christ. We received nine of the elder girls to the church at our last communion season. — *J. E. Chandler, Pulney, Madura Mission.*

— A series of meetings was held at Oodooville last week, commencing on the 24th, and closing Sabbath evening, the 28th. The meetings were well attended, and of the last evening, Brother Howland writes, "the church was crowded, and there was a marked stillness and solemnity through the services. A number of

men and more women came to our rooms for conversation after the meeting. Some seem to have made the decision for Christ." We hope to see further good results of the meetings. — *E. P. Hastings, Jaffna, Ceylon.*

— At Fang Shan Hsien, a city seldom visited by missionaries, I was not so rudely treated as on my visit there with Dr. Blodget a year before. On that occasion I was uncomfortably jostled and followed by the crowds. This time I was recognized as having been there before, and was listened to very respectfully. The pleasantest event of the whole journey was, that, as we were going out one morning to preach in the villages southeast of Cho Chou, a young man came running a long way over the plowed fields to meet us, eager to obtain another book; he said he had read the Truth Catechism, and was interested to know more of the gospel truth. He lives in Peking, and was out there to oversee some farming on his lands. It did me good to see a Chinaman *running for the gospel*, and it suggested the thought that there may be many like him in this great land, who have learned a little about Christ, and are eager to learn more. — *J. H. Roberts, Peking, North China.*

— The telegraph will have taken you the news, probably, long ere this letter is received, that Chung Han has been imprisoned, and at least threatened with capital punishment by the Chinese government. The punishment is inflicted, nominally, on the ground that he returned from Russia without being summoned by the Emperor. The real ground, however, is doubtless his failure to secure by the treaty all which the Chinese government hoped to secure. There is much excite-

ment over the matter here. If the Chinese government should proceed to extremities it may lead to war with Russia, possibly with other western powers. All things are in God's hand, and he will overrule matters for the good of his church. Chung Han has been considered one of the most able, enlightened, and progressive men in China, and deserved a better fate at the hands of his government. The tyrannical spirit of a heathen government is seen in the fact that all his property is confiscated, and his family taken to prison to share his punishment. There must come a radical change in the political state of China soon. I know not, and do not try to guess, by what means God will effect it, but I feel sure there will come a breaking up soon. — *L. D. Chapin, Tungcho, North China.*

— On the 9th of April 282 Gilbert Islanders were landed at the port of Honolulu from the Government immigrant vessel "Hawaii." They are natives of Marakei, Butaritari, Makin, and Banaba (Ocean Is.). The "John Bright," a San Francisco vessel, chartered at Jaluij by the agents of the Hawaiian government, sailed on the same day with the "Hawaii" from Jaluij with more than a hundred more Gilbert Islanders. The "Storm Bird" was to follow in two or three weeks with some 120 more. And so these poor creatures continue to come, very many of them never to return, as death is busy among them. There are probably now about 1,000 of them in this group. It is altogether probable that when the people generally come to know how constant and severe is labor on the plantations the tide of immigration will cease. — *Hiram Bingham, Honolulu.*

MISSIONS OF OTHER BOARDS.

THE GOSPEL IN MADAGASCAR.

In an address before the London Missionary Society, Rev. Mr. Richardson, of Madagascar, stated the following facts:—

"In 1866 we had some 79 congregations in Madagascar—that was the Mada-

gascar which Mr. Ellis knew—and now, sir, in that island we have 1,142. I do not say that every one of those churches has been erected from a pure desire to worship the living God; but there the chapels are built, and the people are

crowding into them day by day. In 1866 there were 13,682 people gathered into the churches, but now we hear that there are more than a quarter of a million assembling Sabbath after Sabbath. In 1866 there were 5,255 church members, now we have 70,000 professed followers of the Lord Jesus Christ. I wish I could say that all these men love the Lord Jesus Christ in sincerity and in truth — I know they do not. Many of them are very ignorant, and many know nothing about the elementary truths of Christianity, but still they do express a desire, however feebly and however imperfectly, to follow the Lord Jesus Christ. Then, again, in 1866, we had 18 schools in the island, with 811 scholars; now we have 890 schools and 50,000 scholars. In 1868, when the barbarian horde came into the church at Madagascar, there were about ten men striving to grapple with that great mass of heathen corruption. Some would say, ‘Why did not you give them Bibles?’ But where were the Bibles to come from? We had not 1,000 Bibles in the country, and there were not more than 3,000 who could have read them. There were no schools where we could say that the children could read, and there were no great centers of intelligence to which we could have sent teachers. It was in 1870 when the Testaments were sent out, and it was 1873 before the complete Bible came out. Now we have among our adult population 25,535 who can read, and among our children 25,365; and there are 36,245 complete copies of the New Testament or of the Bible in the hands of these readers.”

Mr. Richardson also gave an account of a meeting held in the church built on the “Tarpeian Rock,” from which, in the days of persecution, so many Christians were hurled to meet their death.

“We asked the Prime Minister to come and take the chair, and he did so, and the man who twelve years ago would have gone up to his knees in mud to give honor to his idols came into one of our pulpits and posed as chairman of the Missionary Society, and he did it very well, too. His first words in addressing the meeting were, ‘Ladies and gentlemen, — As Prime Min-

ister of Madagascar I have no right here, but as a man loving the Lord Jesus Christ, and desirous to promote and further his kingdom, I have as much right here as any one of you.’ He said how martyrs prayed in former times, ‘When, oh, when shall we have a Christian Queen.’ God had sent them a Christian Queen, and they were all desirous of sending the gospel to the heathen. He narrated how they had oppressed the people in former times. He spoke of the evangelists, five in number, who were going out, and said, ‘Do not tell the people — put away your idols because we are sent by the Queen.’ He said, ‘If you use force and compulsion, your work will fail; you will not propagate the principles of the gospel of Peace by any pressure. Go with gentleness, and patience, and perseverance; show the people the better way, and you will win them from their superstitious practices.’ The people cheered him to the echo. As the meeting broke up, I met him at the vestry door, and he took me by the hand, and said, ‘Mr. Richardson, did you note the enthusiasm of that audience?’ I said, ‘Yes.’ ‘Could not I rule the church of Madagascar if I liked?’ ‘Yes, I am sorry to say you could.’ ‘Ah,’ he said, ‘we know better than that; there will be no head of the church in Madagascar, except the Lord Jesus Christ.’ We were met in the church built on that rock of hurling, and he went on to say, ‘Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, “Take the child away; she is a fool.” The little girl raised herself, and said, “No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.” My father the second time said, “Take the child away; she is a fool.” She said, “No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.”’ Six years ago, when Dr. Mullens preached at the opening of the church, the Queen, the Prime Minister, and all the Court ran away out of the capital; but now, six years afterwards, the Prime Minister comes to that very spot on which we were

assembled, — where that little girl was hurled over, and, her body landed on the plain below, — and he said, ‘If a little girl in those dark times could give her life for the love of the Saviour, shall we hesitate to give of our substance to send these missionaries to the heathen?’ Could there be a grander testimony to the power of the pure gospel than that touching story told by the Prime Minister, the son of the person who had carried out the persecution, and on the very spot where the persecution happened?

“I want to tell you another thing connected with that story. In 1851, a little lad in a South Lancashire town, I saw a picture in the *Juvenile Missionary Magazine* of these people being hurled over the rock. I was only seven years of age, and I said, ‘Oh! teacher, if ever I am a man, I will go and be a missionary there!’ I forgot all that. I went to college, and in 1868 Dr. Mullens offered me Madagascar. I said, ‘Of course, I go to Madagascar, because that story made me a missionary in 1851.’ I went to Madagascar, and now here is the remarkable thing. You talk sometimes about chance and coincidence, but I think this is a leading of Divine Providence. When I was chairman of the district committee, standing on the spot portrayed in the picture which had made me a missionary in 1851, I had to give the first missionary charge to the first missionaries sent out by the church of Madagascar. A year after that I had to accompany a second company, and I was within a span of being another martyr of Madagascar; and a year after that I stood and looked up into the face of the Prime Minister as he told me that very story which had made me a missionary. Brethren, necessity is laid upon me that

I preach the gospel in Madagascar; and as God is calling me he is calling you — the London Missionary Society — to do the same. God has blessed you abundantly; God has prospered your labors there. Come to the rescue; come to our help. Do not leave us there; do not throw over the island. God is calling you there; Christ is pointing you there. Go in, and possess the land! And, I say, if a little girl, in dark Madagascar, could give her life for the love of the Saviour, what shall you and I give to the Saviour, by whose blood we are delivered from all sin?”



CHURCH MISSIONARY SOCIETY.

THIS Society is rejoicing in the apparent settlement of certain long standing difficulties between its missionaries in Ceylon and the English Bishop of Colombo who has claimed authority over these missionaries. The Bishop is decidedly of the ritualistic party, and his practices gave great offense to the native converts to Christianity as well to the missionaries. A committee of arbitration, consisting of five English prelates, has given advice in the case, and the Society now hopes to prosecute its evangelical work in peace.

Messrs. Wilson and Felkin, of this society, whose names are familiar in connection with missionary work on Lake Victoria Nyanza, arrived at Khartoume, Egypt, on February 18, accompanied by three Waganda Chiefs sent by Mtesa with a letter to Queen Victoria. They are now in England, and Mr. Wilson and the chiefs appeared on the platform at the late anniversary of the Church Missionary Society, in London.

Notes of the Month.

SPECIAL TOPICS FOR THANKSGIVING AND PRAYER.

Thanksgiving for the revivals at the Gilbert Islands and at Marash, and prayer for the extension of the work (pages 241, 242).

Prayers for all who are regarded among the heathen as representing the Christian religion, that they may not misrepresent it (page 264).

DEPARTURES.

May 8. From San Francisco, Rev. Horace J. Taylor and wife, and June 5, Rev. Alfred C. Walkup and wife, for Micronesia.

May 22. From New York, Rev. Myron W. Pinkerton, on his return to Natal, prepared to move for the enlargement of the Zulu Mission in the direction of Umzila's kingdom.

Brookfield Asso'n. William Hyde, Tr.	
Brimfield, 2d Cong. ch. and so.	9 15
No. Brookfield, 1st Cong. ch. and so.	50 00—59 15
Essex county.	
Lawrence, Lawrence St. ch. and so.	
50; Sam'l White, 10;	60 00
"Essex Co. Howard,"	300 00—360 00
Essex county, North.	
Amesbury, Cong. ch. and so.	10 68
Groveland, Cong. ch. and so.	15 14
Newburyport, Belleville Cong. ch.	
and so., of wh. to const. Mrs.	
ANNA BOYNTON, H. M. 100;	315 80
Rowley, Thomas Traves,	1 00—342 62
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane St. ch. m. c.	17 92
Danvers, Maple St. Cong. ch. and so.	
with other dona. to const. EBEN	
PEABODY and S. P. TRASK, H. M.	91 95
Lynn, North ch. and so.	11 20
No. Beverly, ch. and so. 6; Rev. E.	
W. Harrington, 25;	31 00
Salem, Tabernacle ch. and so.	685 14—837 21
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Coleraine, Cong. ch. and so.	10 00
East Hawley, Cong. ch. and so.	12 26
Greenfield, Second Cong. ch. and so.	25 72
Shelburne, 1st ch. and so. 49.28;	
Benev. Societies, 5.10;	54 38
Shelburne Falls, Cong. ch. and so.	4 78—107 14
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Springfield, North ch. and so. 30;	
Hope ch. and so. 29.53; Olivet	
ch. and so. 23.84;	83 37
West Springfield, 1st ch. and so. 21;	
Park St. ch. and so. 33.07;	54 07
Westfield, 1st Cong. ch. and so.	71 21—208 65
Hampshire co. Aux. Society.	
Amherst, Chr. Union Ag. College,	5 00
Enfield, Cong. ch. and so. 61.00;	6,061 00
Edward Smith, 6,000.00;	100 00
Northampton, A friend,	50 00—6,216 00
Williamsburgh, Cong. ch. and so.	
Middlesex county.	
Ashland, Cong. ch. and so.	27 25
Cambridge, No. Ave. ch. and so.	7 54
East Somerville, Franklin St. ch. and	
so.	110 00
Newton Highlands, Cong. ch. and	
so.	51 02
Reading, First fruits,	12 93
Sudbury, Cong. ch. and so.	30 00
Wakefield, Cong. ch. and so.	40 45
Wilmington, C. W. C.	1 00—280 19
Middlesex Union.	
Leominster, Cong. ch. and so.	38 38
Townsend, Cong. ch. for Papal Lands,	3 78—42 16
Norfolk county.	
Braintree, South ch. and so. m. c.	4 00
Canton, Cong. ch. and so.	11 41
Foxboro, D. Carpenter,	100 00
Hyde Park, 1st Cong. ch. and so. (of	
wh. m. c. 36.12),	72 91
Norwood, 1st Cong. ch. and so.	66 56
So. Braintree, Mrs. E. Penniman,	51
So. Weymouth, 2d Cong. ch. and so.	
with other dona. to const. ADON-	
TRAM VINING, H. M.	50 00
Stoughton, Cong. ch. and so.	3 00
Weymouth, 1st Cong. ch. and so.	49 55—357 94
Old Colony Auxiliary.	
Lakeville, Precinct Cong. ch.	10 00
Plymouth county.	
East Bridgewater, Union ch.	6 00
Suffolk county.	
Boston, Shawmut ch. 1,204.18; do.	
J. P. Nichols, 12; Park St. ch.	
277.50; Berkeley St. ch. 197; Old	
South ch. 150; Immanuel ch. 100;	
Mount Vernon ch. 95.50; Central	
ch. 16.14; Eliot ch. 9; Union ch.	
4.33; A. T. 2;	2,067 65
Chelsea, 1st Cong. ch. and so. 113.56	
(.125 for Africa); 3d Cong. ch. 16.90;	130 46—2,198 11
Worcester county, North.	
Winchendon, No. Cong. ch. and so.	107 54

Worcester co. Central Asso'n. E. H.	
Saunford, Tr.	
Southboro, Pilgrim ch. and so.	25 63
Worcester, Salem St. ch. and so.	
38.51; Central ch. for Mr. Pinker-	
ton's work in Africa, 10;	48 51—74 14
Worcester co. South Conf. of Ch's, Wil-	
liam R. Hill, Tr.	
Uxbridge, John Williams,	5 60
	<hr/>
	11,486 17

<i>Legacies.</i> — Falmouth, Nathaniel El-	
dred, by James E. Gifford, Ex'r,	100 00
Newbury, George P. Danforth, add'l,	
interest,	3 00
Newton, Caleb Wright, add'l, by	
Mrs. Sarah L. Wright, Ex'r,	177 44
Ware, Mrs. E. J. Gilbert, by C. D.	
Gilbert and J. H. G. Gilbert,	
Ex'rs,	2,000 00
Westfield, Miss Mary Leonard, by	
N. T. Leonard, Ex'r, in part,	200 00—2,480 44
	<hr/>
	13,966 61

RHODE ISLAND.

Central Falls, Cong. ch. and so.	106 05
Providence, State Farm, Rev. Marcus	
Ames,	20 00—126 05

CONNECTICUT.

Fairfield county.	
Bridgeport, 2d Cong. ch. and so.	67 18
Stamford, 1st Cong. ch. and so.	3 00
Wilson, Cong. ch. and so. m. c.	14 18—84 36
Hartford county. E. W. Parsons, Tr.	
Berlin, Rev. J. Whittlesey,	10 00
Bloomfield, Cong. ch. and so.	15 00
Hartford, Park ch. 101.65; Centre	
ch. m. c. 14.80; Theol. Sem. m. c.	
43.27;	159 72
Manchester, 1st Cong. ch. and so.	
to const. CHARLES E. HOUSE,	
H. M.	100 00
Marlborough, Cong. ch. and so.	15 34
Plainville, A friend, to const. Mrs.	
N. E. MOODY, H. M.	100 00—400 06
Litchfield co. G. C. Woodruff, Tr.	
New Milford, A friend,	74 00
Watertown, Cong. ch., estate of Ta-	
bitha Porter,	7 00—81 00
Middlesex co. E. C. Hungerford, Tr.	
Saybrook, Cong. ch. and so.	10 79
Westbrook, Cong. ch. and so. for	
Papal Lands, 3.35; Elihu Chap-	
man, 20;	23 35—34 14
New Haven co. F. T. Jarman, Agent.	
Cheshire, A friend,	2 80
Derby, 1st Cong. ch. and so.	22 00
Milford, 1st Cong. ch. and so.	50 00
New Haven, 1st ch. m. c. 8.10;	
North ch. m. c. 9.65; D. 35c.;	18 10
Westville, Cong. ch. and so.	28 00—120 90
New London co. L. A. Hyde and L. C.	
Learned, Tr's.	
New London, 1st Cong. ch. and so.	
42.67; 2d Cong. ch. and so. 14.48;	57 15
Norwich, Broadway ch. in part, 200;	
1st ch. Mrs. M. A. Williams for	
Papal Lands, 25;	225 00—282 15
Tolland county. E. C. Chapman, Tr.	
Andover, Cong. ch. and so.	21 35
Moose Meadow, F. Wilson,	2 00—23 35
Windham county.	
Westford, Cong. ch. and so.	5 00
	<hr/>
	1,030 96
<i>Legacies.</i> — Groton, William S. Eakin,	
by Rial Chaney, Ex'r,	1,000 00
Scotland, Caroline Barrows, by	
George Lincoln, Ex'r,	10 00—1,010 00
	<hr/>
	2,040 96

NEW YORK.

Albany, Geo. C. Treadwell,	250 00
Brooklyn, East Cong. ch. for 1879,	9 49
Gloversville, Cong. ch. and so. add'l,	50
Lansingburgh, Mrs. G. P. Tyler,	2 00
New York, Mrs. C. P. Stokes, to	
const P. P. PHELPS, H. M.	150 00
New York, Cash, 100; Mrs. Julia L.	
B. Nutting, 30;	150 00

Nineveh, Reuben Lovejoy,	400 00
Ogden Centre, Mrs. Mary A. Dyer,	10 00
Panama, D. D. Sweezy,	5 00
Pokeepsie, 1st Cong. ch. and so.	24 54
Troy, Rev. J. P. Cushman,	5 00—986 53

Legacies.— East Bloomfield, Elisha S. Tracy, by Wm. C. Tracy, Trustee, for 1877, 1878 and 1879 for education of students at Harpoot Seminary,

	105 00
	<u>1,091 53</u>

NEW JERSEY.

Jersey City, _____,	40
Newark, Belleville Ave. ch.	24 45—24 85

PENNSYLVANIA.

Philadelphia, Luke vi. 38,	25 00
Pittsburg, Penn'a Synod C. P. ch.	54 70—79 70

OHIO.

Alliance, Welsh Cong. ch.	3 00
Cleveland, Franklin Ave. Cong. ch.	10 00
Hudson, Cong. ch. 32; Ch. in Western Reserve College 4;	36 00
Lodi, Cong. ch.	9 00
Lyme, Cong. ch.	50 75
Oberlin, DUDLEY ALLEN, to const. himself H. M.	100 00
Rock Creek, Members of Cong. ch.	3 16
Rome, Mrs. Ruth Arnold,	70 00
Tallmadge, Rev. Luther Shaw,	10 00—291 91

Legacies.— Wellington, Matthew DeWolf, part avails of land in Michigan, now sold,

	181 81
	<u>473 72</u>

INDIANA.

Fort Wayne, Cong. ch.	18 28
Richmond, St. Paul's Lutheran ch.	9 00—27 28

ILLINOIS.

Buda, Cong. ch.	26 00
Chicago, U. P. Cong. ch. m. c.	3 07
Hampton, Cong. ch.	3 47
Marysville, C. T. Morse,	1 00
Mattoon, Cong. ch.	5 00
Odell, Mrs. H. E. Dana,	10 00
Quincy, Mrs. E. T. Parker,	10 00
Roseville, 1st Cong. ch. (of which from L. C. Axtell and wife, 25);	40 00
Roseville, Rev. A. L. Pennoyer and wife,	5 00
Seward, Cong. ch. with other dona. to const. Rev. E. F. WRIGHT, H. M.	30 50
St. Charles, Cong. ch.	17 53
Sumner Hill, Cong. ch.	10 00
Tonica, J. C. Heywood,	5 00
Wayne, Cong. ch.	7 00—178 57

MICHIGAN.

Covert, Cong. ch. m. c.	4 83
Hudson, Cong. ch., A friend,	1 60
Ludington, Cong. ch.	12 50
Middleville, Cong. ch.	2 40
Northport, Cong. ch.	9 80
Richland, Presb. ch. m. c.	2 00—33 13

Legacies.— East Saginaw, Charles W. Wilder, by N. H. Culver, add'l (100 prev. rec'd),

	82 24
	<u>115 37</u>

MINNESOTA.

Cannon Falls, 1st Cong. ch.	5 46
Hutchinson, Cong. ch.	1 62
Minneapolis, Plymouth ch. 28.13; 2d Cong. ch. 9.74; Friends, 10;	47 87
Morris, Cong. ch.	6 06
Owatonna, Cong. ch.	5 40—66 41

IOWA.

Dubuque, Cong. ch.	12 00
Edgewood, N. G. Platt,	10 00
Muscatine, Cong. ch.	22 50
Manchester, Cong. ch.	19 60
Red Oak, Cong. ch.	15 00
Williamsburg, Welsh Cong. ch.	12 50—91 60

WISCONSIN.

Beloit, 1st Cong. ch.	228 43
Bird's Creek, Cong. ch.	2 00
Caledonia, Mrs. M. Sands,	1 00
Eau Claire, Cong. ch.	40 25
Grand Rapids, Cong. ch.	6 00
Oconomowoc, 1st Cong. ch.	14 90
Pleasant Hill, Presb. ch.	11 53
Raymond, Cong. ch.	5 00
Sparta, Cong. ch. and s. s. to const. Mrs. MARY C. KELLEY, H. M.	100 00
Walworth, D. P. S. Colton,	5 00—414 11

KANSAS.

Leavenworth, 1st Cong. ch.	31 00
Osawatomie, Col. Cong. ch.	10 00
Sterling, Cong. ch.	5 25
Washara, Cong. ch.	7 35
Wellsville, Cong. ch.	18 15—61 75

NEBRASKA.

Ashland, Cong. ch.	4 00
Macon, Cong. ch.	10 00—14 00

CALIFORNIA.

Oakland, 1st Cong. ch.	80 00
San Francisco, 1st Cong. ch. 327.40; Plymouth ch. 155;	482 40—562 40

DAKOTA TERRITORY.

Yankton, 1st Cong. ch.	25 00
------------------------	-------

FOREIGN LANDS AND MISSIONARY STATIONS.

Japan, Kobe, DeWitt C. Jencks,	225 00
Micronesia, Avails of oil contributed at Mission Stations in 1879,	241 74—466 74

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	6,320 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	2,000 00
--	----------

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, <i>Treasurer.</i>	600 00
---	--------

MISSION SCHOOL ENTERPRISE.

MAINE.—Yarmouth, Cong. ch. and so.	9 27
NEW HAMPSHIRE.—Claremont, Mrs. G's S. S. class for Mr. Clark's work in Austria, 10; Pembroke, Cong. ch. and so. 30; Sanborn-ton, Cong. s. s. 28.09;	68 09
VERMONT.—Burlington, Bible class 1st Cong. s. s. for Bible Reader, 30; Infant class in do. for boys in care of Mrs. Montgomery, Mar-rash, 30;	60 00
MASSACHUSETTS.—Lawrence, W. M. Soc. Riverside ch. 3.40; D. T. Shipley, for native ministry, Turkey, 25;	28 40
CONNECTICUT.—Cantonbury, Cong. s. s. 11.37; North Stonington, Cong. s. s. 30;	41 37
NEW YORK.—Coventry, Cong. s. s. 13; — L. B. for a theol. student at Harpoot, 26; Ithaca, Cong. s. s. educa. work, in care of Rev. G. T. Washburn, 30;	69 00
ILLINOIS.—Seward, Cong. s. s.	11 25
MINNESOTA.—Austin, Cong. s. s.	5 33
	<u>292 71</u>

Donations received in May,	26,907 57
Legacies " " "	4,464 99
	<u>\$31,372 56</u>

Total from September 1st, 1879, to May 31st, 1880, Donations, \$232,970.80; Legacies, \$55,645.17 = \$288,615.97.

FOR YOUNG PEOPLE.

ZARAGOZA — THE CITY AND THE MISSION.

BY REV. THOMAS L. GULICK, MISSIONARY AT ZARAGOZA, SPAIN.

ZARAGOZA is the last station of the youngest mission of the American Board. This city was named for Cæsar Augustus. You see how the change came ;



BRIDGE AT ZARAGOZA.

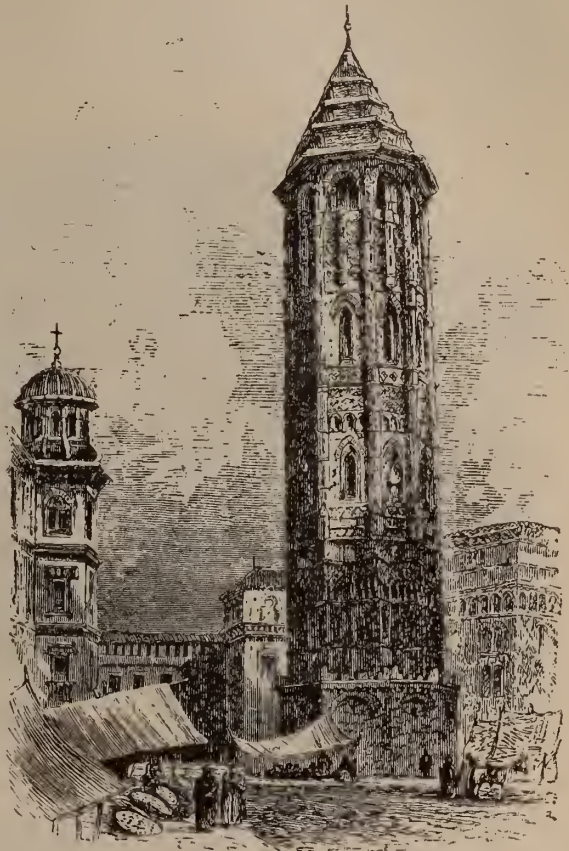
first Cæsar Augustus, then Cæsarea Augusta, then C-sara Agusta, and so Saragossa, as the English write it, or Zara-goza. The city has about 90,000 inhabitants, and is situated about 176 miles northeast of Madrid, the capital of Spain. Let us take a stroll over the quaint old town.

Here is the massive old stone bridge over the Ebro, the largest river in Spain, as yellow and as swift as the Tiber. Only four of the seven arches of the bridge are represented in the picture. It was built in 1437 A. D., fifty-five

burning day and night by the shrine of the virgin, is said to be miraculous. Cardinal Retz says that he saw here, in 1649, a man who had lost his leg which grew again on being rubbed with this oil. There is a picture of this miracle in the cathedral, with an inscription giving all the circumstances. The 12th of October is the anniversary of the descent of the virgin, and on this day 50,000 pilgrims have been known to flock into Zaragoza. "God alone," says Pope Innocent III., "can count the miracles which are then performed here!" There is a fine organ in this cathedral, and some beautiful carving in wood and stone. It makes one sad to see so much art used to adorn so many falsehoods. We thank God that many thousands of the people now do not believe a word of them. Perhaps more than half confess that Protestantism is better than Romanism, though most of them do not yet have the courage to break away from the church of their fathers, and openly join with us.

A few steps from the cathedral is the ancient leaning tower of Zaragoza, which, like the tower of Pisa, leans far out from the perpendicular. From its summit there is a fine view of the many-towered city, the olive and

vine-clad plains around, the canal lined with poplars and willows, the winding Ebro and the snow-crowned Pyrenees to the north.

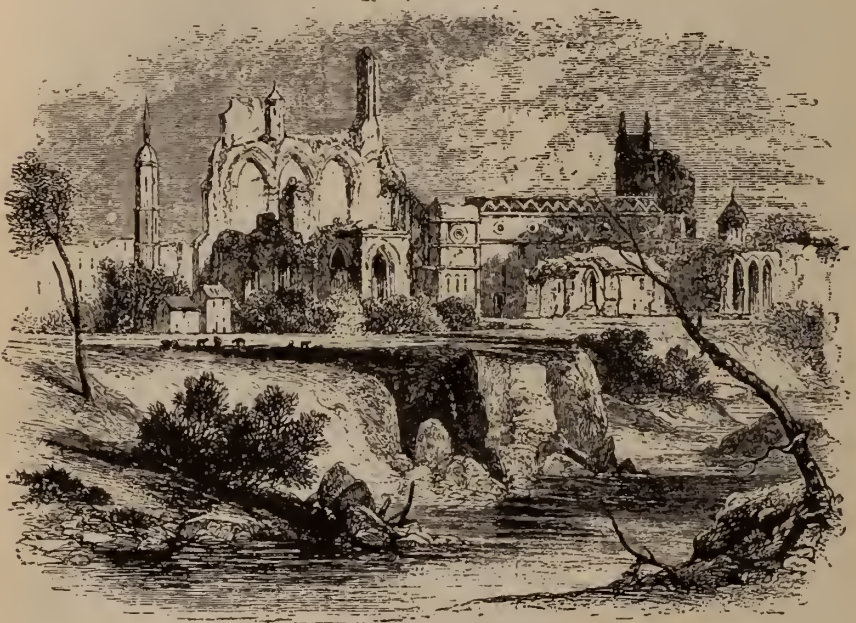


LEANING TOWER.

CHURCHES AND THE CHAPEL.

Zaragoza has a street called St. Paul's, and on it stands a church of the same name. The church is not so imposing as St. Paul's of London, but it is much older. Its floor is about ten feet below the level of the street, the street having gradually filled up during the centuries that have passed since the church was built. On the great carved doors there are representations of Paul being let down in a basket from the wall of Damascus, and of his falling from his horse when he heard the voice from heaven. Yet few of the children who go to that church know anything about the history of the Apostle Paul!

A few steps from here, on the same street, are the Protestant chapel and schools, in which I am sure the children have learned more about Christ and his apostles in three years than the children who have gone to St. Paul's have learned in three centuries. The other day the priests brought out of St. Paul's church a large image of "St. Anthony," who is represented with pigs running down his legs. Forming a procession they marched with the image, carried on the shoulders of four men, to our chapel. Then halting and turning the back of Saint Anthony to the chapel in disdain, they set him down, while one of the priests knelt on the sidewalk before the door and pronounced an exorcism to frighten the people away from us and to drive out the evil spirits.



THE RUINS OF SANTA ENGRACIA.

Here is a picture of what the French cannon in the siege of 1808 have left of the church of Santa Engracia. This church was begun in the reign of Ferdinand and Isabella, and finished by Charles V. in 1507, one year after the death of Columbus. Above ground only the façade and side walls are now left standing. Over the great door are two arched rows of exquisite cherubs' heads and wings, of pure marble, and as perfect as the day they came from the sculptor's hands. They look the very picture of immortality smiling upon the ruins around them.

The city is surrounded by a wall, and one of the gates, the Portillo, was defended during the war with Napoleon, in 1808, by the "Maid of Zaragoza," of whom you have so often read in your geographies. The old cannon-battered stone gate has been torn down within a year.

AMERICA AND SPAIN.

The old castle of Zaragoza was built by Moorish kings, and it was afterwards the palace of the kings of Aragon. Here the good Queen Elizabeth of Hun-

gary was born in 1271. Ferdinand the Catholic afterwards gave it to the *Inquisition*, and its dungeons have held many a doomed victim of that terrible institution. One of its chambers has a gothic inscription bearing the memorable date 1492. The first gold brought from America was used by Ferdinand in gilding this room.

Again, after centuries, America is sending gold to Spain, and you may be assured that the gold you are now giving to send the pure gospel to Spain, will do more good than all that was plundered and brought back by Cortes, Pizarro, and her other warriors. The gospel gold will give her sons a celestial city, and build them nobler palaces than all the "wealth of Ormus and of Ind."



A SPANISH GYPSY.

Notwithstanding all the opposition on the part of the priests and the bigoted and superstitious portions of the people, many are leaving the Romish church and are coming to our services. There are several gypsies, like the one represented above, who attend quite regularly. A family of gypsies lives close by our chapel. One of this class, who has been present at our meetings, owns several city houses worth thousands of dollars. From the castle of which I have just spoken, three black-eyed, rosy-cheeked *Senoritas*, daughters of an officer, come to our school. A soldier comes every morning to bring them to school, and in the evening to take them home to the castle. They are comparatively rich, and always come well dressed. The older one shows much interest in her Bible, and we hope she is a true Christian. But her father, because he is

a "liberal," and sends his children to our school, has had his salary greatly reduced, and he has been sent off to the farthest extremity of Spain. It costs something to follow Christ in Spain, even if one is an officer and lives in a castle.

Do you see that bright, smiling little girl, about seven years old, just coming out of our school, carrying a big book under her arm? Her name is Angelita, "Little Angel." Her father has five children, and he earns only thirty-five cents a day, five cents each for his family of seven. But she was so anxious to buy a Bible that for *six months* she carefully saved, and took to her teacher, every half cent and quarter cent which she could gain, or which was given her by father or friends, denying herself all the little playthings she would like to have had, till at last she was able to buy that greatly-coveted Reference Bible which she now carries so joyously under her arm. If you will question her, I think you will find that she knows by heart twice as many texts as some more favored Sunday-school scholars in America of twice her years. She is a tiny thing; straight as an arrow, clean as a pin, and as lively as a bird. Let us follow her and her two brothers, who also come to our school, up into the garret where they live. Here is their good and loving mother working hard to keep her children clothed and fed. We see the signs of extreme poverty on every side; but these beds, and poor little rooms are as clean as many a rich man's parlor. This poor mother, so gentle and lady-like in her manners, has a Catholic sister who is very well off, but because she is a Protestant her sister will not give her a cent or even speak to her. Four of her beautiful and tenderly-loved children have died, chiefly for want of enough nourishing food. The uncomplaining, cheerful way in which she bears her great trials is a lesson to us all.

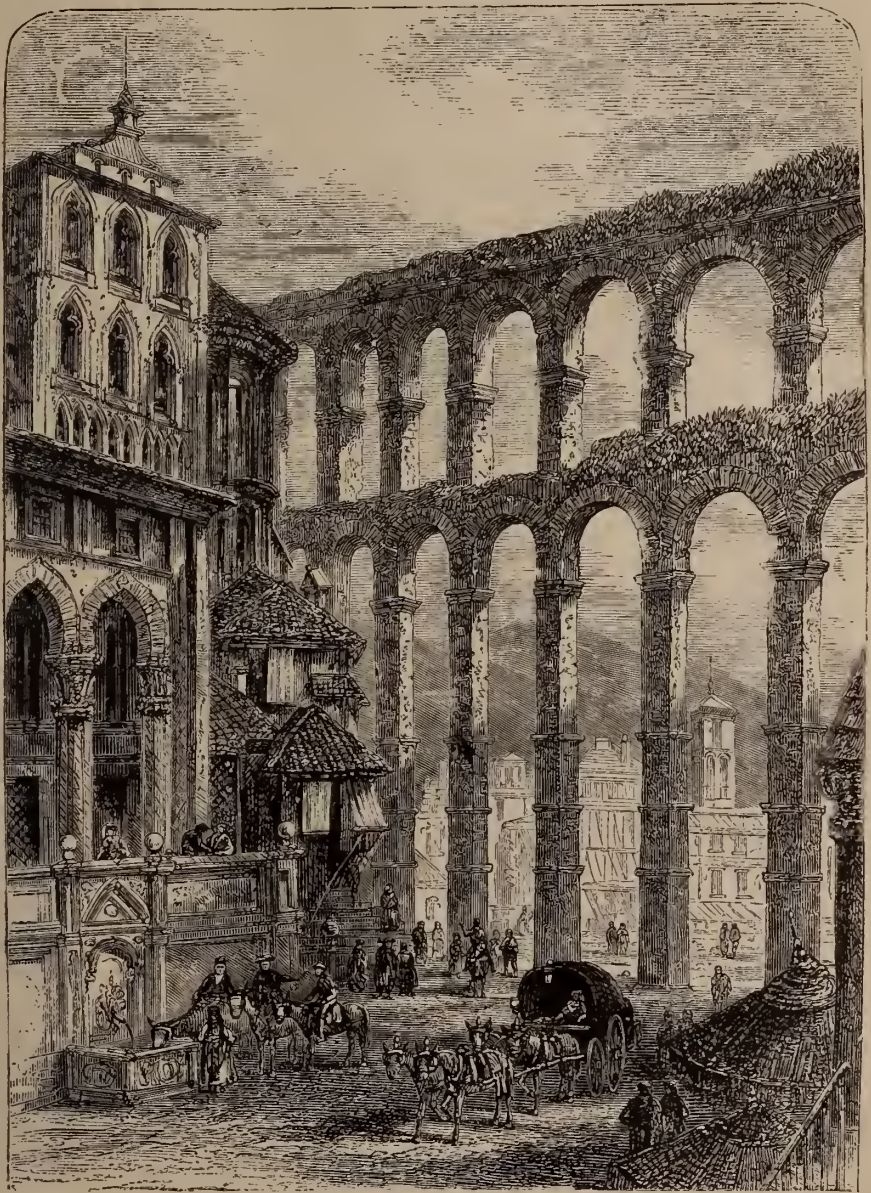
ROMISH PERSECUTIONS.

While there is still a very bitter spirit shown by the Romanists towards all who are inclined towards Protestantism, such persecutions as have been witnessed in Spain in former years are not now permitted. The famous German painter Kaulbach has painted a remarkable picture representing Pedro Arbués, the terrible inquisitor, on the steps of La Seo, condemning a girl of noble family to the stake, while the assistant monks gather up the gold they have stolen from the family. This Pedro Arbués was a rival of Torquemada in blood-thirstiness. At last the people could endure him no longer. Though he used to go surrounded by a strong guard of soldiers, the infuriated populace rushed upon him and killed him in this cathedral, September 15, 1495.

Though the spirit of Arbués is still to be found in Zaragoza, no one can now be condemned to death for refusing to obey the priests. Some of our Spanish helpers have been imprisoned for a brief time, and all the people, young or old, who came to our chapel or schools, are subject to insult and reproach of every kind. Yet we have many who gladly endure abuse and poverty for Christ's sake. Will you not all pray for Spain, and especially for the children in your schools in Santander and Zaragoza?

Here is a picture showing a beautiful specimen of the old Roman aqueduct such as still exist at Terragona, Pamplona, Segovia, and many other parts of Spain. In this aqueduct of Segovia I drank from the stream of limp water

still running along its summit, ninety-four feet above the valley, as it has now done for sixteen hundred years. This aqueduct was probably built by Vespasian, though the Segovians call it the work of the devil. Here we have



ANCIENT AQUEDUCT AT SEGOVIA.

combined grace and strength, solidity and softness, beauty and utility, the old giving life to the new. May the gospel streams flow as steadily during the coming centuries for the thirsty millions of Spain.

SPECIAL OBJECTS FOR YOUNG PEOPLE.

WHILE it is pleasant to be able to report that there has been of late an increase of interest in the Mission School Enterprise, we are sure that if our young people only knew how far their help would go in aiding these mission schools, they would be much more interested than they now are. Remember that there are connected with the American Board, either directly or through the coöperating Womans' Boards, no less than 34 Boarding-schools for girls, with 1,202 pupils, and 23 Training Schools and Seminaries, in which 724 young men are preparing for Christian service, a large portion of them as preachers of the gospel. Besides this, there are 626 common schools, with over 24,000 pupils, and in all of them the gospel is taught much as it is in our Sunday-schools. Is it not a privilege to have a share in so broad and blessed a work?

But some people, young as well as old, prefer to have some one object for which to give, and so feel that they have a work which is specially their own. There are abundant opportunities for accommodating all such persons who desire to help in foreign missions. If any mission circle connected with the Woman's Boards will raise sufficient funds to sustain a native Bible-reader, or to educate a pupil in any of the mission schools, it can specify any field in which the Board has a mission. Any Sunday-school, or Sunday-school class, or any individual wishing for some specific object for which to labor, can select whichever they may please from a long list of such objects to be found at the Mission Rooms. Just as a specimen of these objects from which a choice might be made, the following are named, with the cost of each:—

Ceylon Mission, 23 native preachers. Average cost, \$87.

North China Mission, 4 helpers at Peking. Average cost, \$82.

North China Mission, Station Classes at Peking and Pao-ting-fu. Cost, \$75 each.

Western Turkey Mission, 33 schools in the Cesarea field. Among those not yet assigned are the following: Istanos (\$37), Moonjasoon (\$48), Chakmak (\$48).

Central Turkey Mission. Students in the Marash Theological Seminary. Average cost, \$40.

Eastern Turkey Mission, 30 native preachers in out-stations of Harpoot, partly supported by the people, but needing from \$45 to \$110 each.

Twenty-three boys' schools in the same region, costing each from \$15 to \$42.

Among the schools not yet taken are these: Geghi (\$26), Haine (\$22), Chermook (\$14), Temran (\$42).

Missions in India. Theological students at Ahmednuggur and Pasumalai, costing \$40 each.

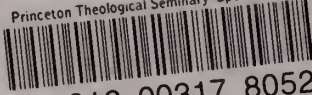
Many mission circles already have their assigned work. A Sabbath-school class has recently undertaken to support a school. Are there not many Sunday-schools desirous of having some special work in heathen lands, that they can call their own, for which they can give and pray? Perhaps some of the old or new friends of the "Morning Star" would like to take a \$20 share in the cost of running this vessel, which is now doing such blessed service among the islands of Micronesia. We shall be glad to hear from any who would select some specific work in which to engage, and we shall hope to be able to furnish in return some special letter from the field in which the work is done.

For use in Library only

For use in Library only

I-7 v.76/77
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 8052